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THE CHRISTIAN EVANGELIST

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"The Spirit Is Willing"

by Gene N. Branson

Minister, First Christian Church
Plattsburg, Missouri

A Faith to Live by

THE spirit indeed is willing, but the flesh is weak. Too often we use this scripture as if it excused us from doing our best. Basically it is not telling us we are weak; it tells us we are strong.

Jesus knew that we need reminding of our strength. He spoke these words to his disciples in the Garden of Gethsemane when they had not used the power that was theirs through prayer.

His prayer on that occasion expresses the conditions under which we draw on God's strength: "Abba, Father, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt."

The first condition is a proper approach to God: "Abba, Father, all things are possible to thee." One never prays unless he first believes that God is Creator with all power to answer prayer.

In one sense, God is everywhere. In another sense, he withdraws himself from us to allow us freedom and privacy. So prayer is necessary.

"Remove this cup from me" expresses the second necessary condition. Prayers for personal help are Christian, if they do not end there. Indeed, there cannot be prayer unless we are willing to share with our heavenly Father the desires closest to our hearts. We discover his love and forgiveness only as we share with him our innermost feelings. Prayer has power to change our lives only when complete frankness is present.

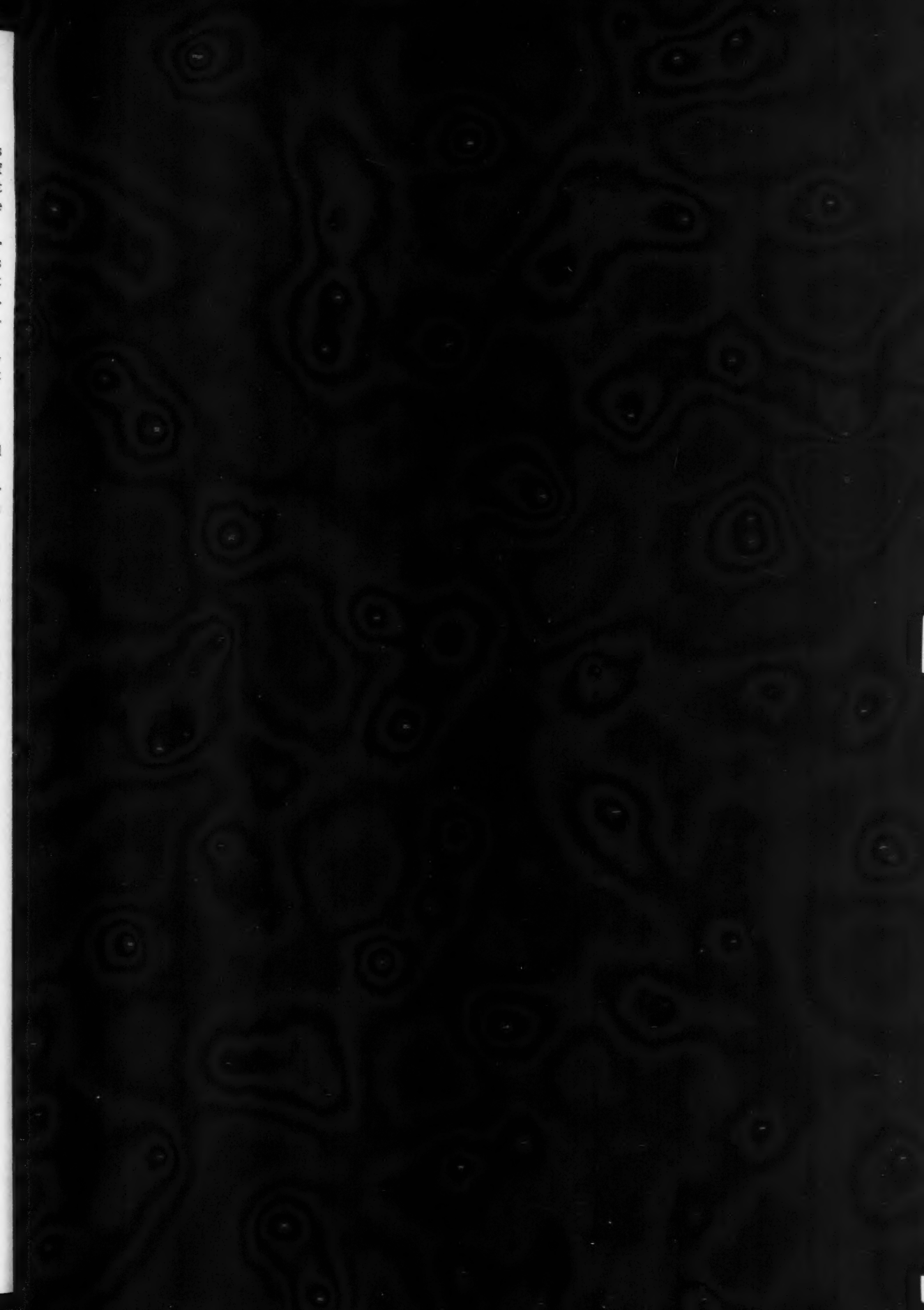
"Yet not what I will, but what thou wilt." Prayer is real only when we accept God's will concerning our lives.

This also is an expression of strength, not weakness. To some this may appear to be complete defeat; it is complete victory. Prayer is real only when the one who prays is changed and strengthened to the point where his own will comes into harmony with God's will.

Effective prayer begins with a complete trust in the power of God as a loving, heavenly Father. It continues through a sharing of our most intimate lives. It concludes when we are enlightened to a knowledge of God's will and enthused with a desire to do it.

"In a sense, prayer is like telephoning. On the phone we talk to someone we do not see. But we hear him and our conversation is real. It makes sense. We learn from it; get pleasure from it; are disturbed by it; find someone real by it. If the line goes dead, we soon stop talking. Telephoning requires that someone be at the other end, willing to listen and to talk. Life's highest privilege, not only on earth but through eternity, is to talk with God."¹

¹By Dr. Nels F. S. Ferre in "Making Religion Real," Harper and Brothers, N. Y. Used by permission.



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What Christian Wills Do

This article is part of the Christian Wills Emphasis during the Easter-to-Pentecost period, which is sponsored by Unified Promotion for the Council of Agencies of the Disciples of Christ. A brochure, "A Responsible Disciple Makes a Christian Will," available on request from any state or national agency participating in the Emphasis, provides basic guidance in the making of a Christian will.

TOO many Christians tend to leave posterity a heritage of mediocrity. This is because, more often than not, those persons able to share a portion of worldly goods with others are not doing so through Christian wills. There are exceptions, of course, and their farsightedness in assuming a share in shaping the course of the future adds luster to our Christian heritage.

All Christians today are richer because they share in the inheritance which other Christians have left for our benefit. There are few persons who have developed their sense of stewardship to the extent that William Henry Hoover, of North Canton, Ohio, did. He gave 90 per cent of his income for the welfare of other people and retained only ten per cent for his own and his family's needs.

The William Henry Hoover Lectureship on Christian Unity,

established by the Disciples Divinity House of The University of Chicago in 1945, originated from a \$50,000 trust fund which he left for ecumenical work, a major interest with him.

The estate left by Mrs. Levine Emrick, of Caldwell, Kansas, was the result of a sermon by her minister and a subsequent conversation. Her Christian will provided proportionately for each of three important concerns—the care of children through the Colorado Christian Home in Denver, the care of needy aging people in the Illinois Christian Home at Jacksonville, and hospitalization through the Axtell Christian Hospital at Newton, Kansas.


When Thomas Wharton Phillips died in 1912, his son, Thomas W. Phillips, Jr., promptly sent a check for \$5,000 to the Pension Fund of Disciples of Christ, then the Board of Ministerial Relief. The funds were sent sooner than the will required because they were needed and this fact had made an impression. The next day a relatively small but significant gift of \$500 was received by the agency through another layman's will.

Many persons prefer to make a bequest to one cause. Joseph R. Hoover, for instance, left the Christian Church Commission of Greater Kansas City a bequest of \$45,000 to establish new churches. Then the will of Milton Daniel, Breckenridge, Texas, business and civic leader, left from

seven to ten million dollars in perpetuity to the endowment fund of Texas Christian University. He was closely associated with TCU for more than fifty years, serving at one time as chairman of its board of trustees. Lack of any restrictions on how trustees and administration may use the trust income make the funds especially useful according to changing needs and circumstances in Christian higher education. This bequest is the largest in TCU's history and probably the largest ever received by any Disciple agency or institution.

Robert H. Stockton, of St. Louis, Missouri, left his estate in 1923 to Culver-Stockton College, The National Benevolent Association of the Christian Churches (Disciples of Christ), the Board of Church Extension of Disciples of Christ, and the Pension Fund of Disciples of Christ. He had made sizable gifts for Christian benevolence prior to his death and earnings from his bequests, totaling approximately \$2,000,000, have continued to advance his Christian concerns.

C. M. Jackman, of Wichita, Kansas, provided for the construction of a Christian hospital at Bilaspur, India, through his will. His bequest to The United Christian Missionary Society for the ministry of healing has had widespread influence since dedication of the hospital in 1925. In



by James H. Tilsley
As told to J. Edward Moseley

Testimony of Churchmanship



addition, his A and B Trust carries on philanthropic community work in Wichita.

The far-reaching influence of Christian stewardship is indicated by the fact that Mr. Jackman's son, David Jackman, provided funds for the nurses' home at Bilaspur. In addition, a gift from Mrs. David Jackman, an Episcopalian, helped to build a chapel at Bilaspur.

J. R. McWane, industrialist, of Birmingham, Alabama, died in 1933 before his \$100,000 pledge to the Pension Fund of Disciples of Christ was paid. A provision in his Christian will fulfilled his pledge to this agency which he served as a trustee.

Little is known today in brotherhood circles, unfortunately, about Mrs. Emily H. Tubman, philanthropist of the last century, who resided at both Augusta, Georgia, and Frankfort, Kentucky. She died in 1885, but before her death she had for years made sizable gifts to many churches and Christian concerns.

Her will, which contained six codicils, and is almost a masterpiece of will-writing, in terms of technique, provided funds for ministerial education, evangelism, higher education, and world missions, among other things.

The last codicil, written less than four months before her death, provided \$30,000 to the Foreign Christian Missionary Society, a forerunner of The United Christian Missionary Society. It

was the largest amount any Disciples' agency or institution received up to 1900. The writing of her last codicil resulted from a sermon she heard one Sunday night in 1883.

Responsible Disciples need to realize their obligation to further Christian causes through the making of Christian wills. There are many persons who could be added to those mentioned—Philip S. Gray, Preston Taylor, Mrs. Jennie Coe Jordan, A. R. Teachout, M. M. Cochran, Miss Harriett B. Errett, and many others, who left small amounts or larger ones for worthy purposes. Both local churches and brotherhood causes have been remembered. The Nathaniel Ross bequest, the first ever received by the Foreign Christian Missionary Society, amounted to \$145.00. In fact, there are an increasing number of persons who are making small bequests. The historic Berea Christian Church at Hampton, Henry County, Georgia, recently added the Sarah Florence estate of \$636.00 to its parsonage building fund. All such gifts are invaluable in furthering the work of the Kingdom of God.

There is no better time than now to write a Christian will *carefully*. Then it can subsequently be executed according to *your planned desires*. A periodic review of your will, once it is written, at least every year or two, and the writing of codicils (which make changes possible)

keep it related to your current interests.

Every Christian should confer with a trust bank or the State (or Provincial, in Canada) Bar Association for printed guidance on the technique of writing a will. There are legal technicalities, according to the laws of your State (or Province, in Canada), which you need to know about, as well as many factors concerning inheritance tax deductions. Materials of your State (or Provincial, in Canada) Bar Associations are generally free. Any experienced lawyer or trust executive of a bank can provide information on request concerning how to communicate with your State (or Provincial, in Canada) Bar Association.

God is the owner of this world's goods. Men and women are simply the trustees or stewards. Christians ought always to recognize this fact. It is reasonable to expect that Christians should not overlook God's concerns, as well as their families, in their wills. The Christian who wants to write a will—and all Christians should—ought not to procrastinate longer. Any further delay may limit the program of the Church tomorrow.

The responsibility to write a Christian will is yours if you have not already done so. Do not let it be said that you gave too little, too late, because of those three little words . . . "left no will."

Editorials

Last Will and Testament

THE "Last Will and Testament of the Springfield Presbytery," dated June 28, 1804, seems to have been named deliberately.

"Knowing that it is appointed for all delegated bodies once to die," and also that "the life of every such body is very uncertain" they made and ordained their last "Will and Testament."

Their successors have not always been as diligent in the matter of making wills. There has been a kind of adverse psychology in effect which causes us to feel that those making wills are planning to die—soon. So, many people have their property disposed of according to the law of the state, because they left no instructions as to their real wishes.

Referring again to the pioneers at Cane Ridge, we note that they took care to say that this organization which was writing its will was "in more than ordinary bodily health . . . and in perfect soundness and composure of mind." It planned to die, and knew what it was doing.

In the midst of the twentieth century, there are a lot of things that we talk freely about which were not mentioned in polite company in the last generation. One of these is the subject of making wills.

It is still a fact, however, that hardly half of the people who have some assets to leave have made a will. This will make a lot of trouble for a lot of the people we love, in the day when they must bring things into order and begin living without us.

There is another aspect of the subject which Christians have to consider. Have we done all we should for the Christian enterprise, if we only contribute a share of our goods while we are living? Does not a portion of that which we have accumulated belong to the Lord also?

May we cite an example? In depression days, when we hardly knew where to turn, our congregation owed a large building debt. A farmer told us that due to our friendship, he had left the bulk of his estate to the church. We did not know that his wishes would come true so soon.

Within a year and a half, mother-in-law, wife and husband were all gone. The church was saved through this man's act. This was his fondest hope. Bernard Smith made a will. Did you?

No Silver and Gold

A FAMILIAR fairy tale has the hero receiving three wishes. Unfortunately, the hungry wood-chopper wished for sausage links. Outraged, his wife wished them onto the end of her husband's nose. It took the third and last wish to restore things to normal.

Most people imagine that they would wish for a great sum of money. Then they could fulfill all other wishes from a full treasury. Now the sober truth is that money and the things money can buy are not the most important or the most lasting things in life.

Likewise, not everyone has money to offer the needy. But everyone can have something that everybody needs. The classic New Testament illustration is Peter's answer to the lame man at the gate called Beautiful: "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk." (Acts 3:6.)

Every Christian has treasure, in abundant supply, at his disposal. Jesus Christ expects to be present with everyone who accepts him. And he expects to be given, by the believer, to everyone in need.

The more one gives Christ away, the more his presence is felt by the giver. It doesn't make "sense," but it makes strong souls.

How we shall go about the free distribution of the love of Christ is not always clear. We may try so hard, or in such a manner, that we hinder his reception, rather than help.

We heard F. E. Davison talking to the ministers at a convention breakfast. He said, "I know you ministers don't want any advice. I didn't when I was your age. But that's all I have to give." He had his audience!

We must seize the opportunity when we have it. A less courageous person than Peter would not have undertaken the reply he gave, under similar circumstances. "Need" was the issue at hand, so Peter dealt with the deepest need that anyone can have.

The gold and silver that the Christian has is very precious. Many would be filled by it if we would share it. Do not deceive yourself by imagining that all have to preach, or write, or broadcast. Perhaps you do. Perhaps you don't. How you share is secondary. Sharing is primary.

Christianity in China

by Harriet and Hubert Reynolds



The Death of Luther Shao, a Reminder of Continuing Struggle

This revealing article tells of the tensions, tribulation and terror, the hardship and heart-break behind the "bamboo curtain" of Communist-ruled China. Written by Hubert and Harriet Reynolds, missionaries who served in China before they were forced to leave, the article describes the desperate struggle of the Church there and the cross carried by a great Chinese Christian, Luther Shao. The article was written after the writers had heard the news that Luther Shao had committed suicide in April of 1958 by jumping into a well.

WE JUST heard the sad report, "Luther Shao committed suicide." It was like news that a dear relative was dead—in fact, he was "Uncle Luther" to our children.

Missionary boys and girls have so little opportunity to know real uncles and aunts, and we live so intimately with our missionary "family" on the field that custom has led to their calling the colleagues whom Mother and Daddy call by their first names in informal association, "Uncle" and "Aunt."

Usually it is just other missionaries who come into this close relationship, but in China our family had felt so close to Luther Shao that the children began to

Mr. and Mrs. Hubert Reynolds are now missionaries to the Philippines who are on furlough in the United States. They served as missionaries to China from 1947 to 1951.

call him Uncle Luther.

It wasn't because we saw him often, for we didn't. He had his headquarters in Nanking and it was only occasionally that he could come to Wuhu to visit us. When he did there were many people to see, many churches to visit, many problems to require his counsel—yet he became "one of the family."

On his next-to-the-last visit with us before we left China he read his favorite passage of scripture for our family devotions. It was the first chapter of Philipians and he spent a few moments telling us why it meant so much to him.

He had been "under pressure"—that is, as a Chinese church leader, he had, for the two years that the Communists had been in power in central China, felt the necessity to think through for himself and lead our church members in thinking through how they could continue to be Christians, and still not fall under complete domination of the so-called "Liberation Government."

A few had already given their lives for their faith. They had not been "religious heroes," because they were never condemned for being Christian—the new government was careful at that time to do nothing that could be construed as persecuting people for their religion. They claimed to give religious freedom, and within the letter of the law, they lived up to that claim. If anyone were sent to have a brain-washing, condemned to prison, or shot, it

was because he had committed some "political crime" against the government. Only one who has lived under the Communist government or studied its operation carefully, knows just how many acts can be considered crimes against the government.

Luther Shao compromised, some of us thought. At least he remained a Christian leader in favor with the government, and was even called in as an adviser on various occasions. When we made our last visit as a family to Nanking, we had only a few moments with him, but we could sense the terrible pressure under which every day was lived. It wasn't only himself—he had a family with grown sons and an educated wife in a responsible position who were under the same kind of government influence that he was feeling.

He could have allowed himself to be killed—in fact, we felt that he *would have* if he had not felt that he must live for his family and for his Christian associates. He knew he had a strong faith—God had worked mightily through him; his friends and family needed him. He took the hard way and lived.

We had hoped to remain in China. For months we did not even consider leaving. We felt God wanted us to stay. Then came the last letter that our Board was going to be able to get to us. "We are not telling you what to do; that must be be-

tween you and God. But this is the last time we can get a letter through to you, and we are advising you that our prayers will be with you whatever you decide to do."

After this letter, we prayed some more. We still weren't sure we should leave. Just being there in our home on Phoenix Hill was a demonstration that there were some Christians who cared; that there were some Westerners who weren't demonic.

However, our being there became increasingly dangerous for our Chinese friends. We can never forget their courage in remaining friendly and, in every way possible, exercising "brotherhood in Christ" toward us in those uncertain days. We finally decided that we were not individual Christians only; we were a part of a church; we were serving under a board that had shown great understanding of the crises through which Chinese Christians and the missionaries had been passing.

We were not sure yet that God wanted us to leave, but we knew he would have ways of showing us if we were to stay. We decided to apply for an exit permit. If we were to stay, we somehow felt the permit would not be granted. We still had some war surplus canned food in our attic, and some of the clothing that had been sent us for relief distribution. The latter we were not permitted to distribute—but we were called on to loan it for costumes for the anti-American parades to use for the "villains"—the long-nosed Americans. These were things we could use if our permit were denied.

It was after Communist China entered the Korean War that we decided to make application for our exit permit. We didn't tell our children nor our Chinese friends, for we wanted a joyful Christmas. We did have a blessed time during the celebration of the Savior's birthday. Somehow many Chinese friends managed to let us know they were still friends, and that they had Christmas in their hearts and in their

homes insofar as it was possible. We could still have some of our usual Christmas observances, and from things we have read these have continued to some extent each year. We applied the next week to the city authorities for permission to leave.

Nine weeks later our exit permit was granted. It still wasn't certain that we would get away, for we had to publish in the news-

paper our intention of leaving so that anyone who had any accusation to make us could do so.

We had to have two guarantors. We can never forget the two courageous Chinese friends who offered to serve. If anything that we had done was to be brought up for condemnation then or later, they would be held responsible (and it was possible to find grounds for accusation against anyone when it was expedient to do so).

No accusations were made; we packed and had notified the authorities so they could come to examine our baggage. All at once, we heard a cheery voice—it was Uncle Luther. The children rushed into his arms and we forgot what day it was in happy greetings. He explained that, although he had not heard from us for several weeks, when he awoke that morning he felt a strange leading to go to Wuhu to see the Reynolds. We will never know just how he happened to be there, just a couple of hours before we were to board the train, but it looked like the direct hand of God.

In his easy, jovial, friendly way which was the same with our Wuhu Academy faculty members, the Communist inspectors, and ourselves, he smoothed our last-minute problems, kept everyone in good humor, and made the whole event an experience in deep Christian fellowship.

The climax came at the train. We expected to board it alone, for it was dangerous for Chinese to be seen with foreigners. Several friends had come early to tell us good-bye, saying frankly they thought it better to come to our home than to go to the train.

But many, mostly young people, but with some of our church and school colleagues, almost filled the coach as we climbed aboard, and thoughtfully did all they could to get us comfortably fixed for the trip. Then just before they left the coach, they burst into the strains of "God Be With You Till We Meet Again."

Luther Shao was there. We

Luther Shao 1901-1958

Born in Nanking, China, in 1901, Luther Shao received his B.A. degree from the University of Nanking and graduated from Nanking Theological Seminary before studying at Yale University (1930-1934), where he received his Ph.D. degree in religious education.

He served as general secretary of Disciples of Christ after 1946 and was a delegate to the 1947 meeting of the International Missionary Council in Canada.

Dr. Shao served as secretary of religious education for Disciples in China (1935-1937) and from 1939 to 1945 served as executive secretary of the West China branch of the National Committee for Christian Religious Education in China, with offices in Chengtu and concurrently from 1941-1945 as secretary of the Commission on the Life and Work of the Church of the National Christian Council, with headquarters in Chungking. He was general secretary of the National Christian Council of China from 1943 to 1945.

The Reynolds' write of Luther Shao: "We cannot explain how a true Christian can destroy his own life. But we have confidence that in his death as in his life, Luther Shao was true to his God and to his fellow Christians. . . ."

were thrilled, but terribly concerned about what the rash act of spontaneity could mean to him and the others. Then, they had to leave us, and we had our last glimpse of him beside the train in his long black Chinese robe, head bared in the cold March breeze, surrounded by the friends we had loved—and now had lost awhile.

• • •

From time to time we've had word about Luther Shao. Sometimes it was to announce he had been appointed to assist the government in some part of its program; again, it would be to tell of his part in a church gathering or pronouncement.

A little over a month ago we saw his name again in a list of those who were being accused of rightist tendencies. We knew what it might mean, for this was a serious accusation eight years ago, and now, after those years of re-education and brain-washing, there was little hope for one who had not been completely won to the Communist line.

Still, it was a shock to hear this week of his reported suicide.

To most that seems so much worse than being killed for what one believes. We don't believe it is in Communist China. To have killed a man like Luther Shao would have made him a hero to those who loved him; to make him kill himself has meant that the powers in control have, by means of which we cannot conceive, taken everything from him but life itself.

We cannot reconstruct what happened. We cannot explain just how a true Christian can destroy his own life. But we have confidence that in his death, as in his life, Luther Shao was true to his God and to his fellow Christians; that just as long as he could endure, he held onto life because he felt that was his responsibility in such a time as this. Whether he felt that work was finished, or just could, as a man, bear no more, we may never know. We hope we may never have to carry a cross as heavy as his has been.

After such heart-rending news as this, and the other stories that have come out of China recently, can we possibly urge recognition of a government that treats individuals, churches, families as the present regime in China does? *We do urge recognition of Communist China*, in order that there may be channels of communication between our nations.

"Before we left China, I cannot remember a single person who said to us, 'You will pray for us, won't you?' What they said was, 'Women bi tz dau gau,' which is, 'Let us pray for each other.'"

Of course they wanted us to pray for them; but in the dark hour when they saw us able to leave to go out to freedom and comfort and knew there was no escape for them, they promised also to pray for us.

All we have been able to do in eight years is pray. We should like to be able to do more.

We do not approve the actions or the principles of the Communist government. We simply urge the giving of our nation's permission for the drawing aside of the bamboo curtain so that light and hope may have a chance to pass between us and those in China who under present conditions hear no news of the West but bad news; no descriptions of Americans but in horrid drawings, fear-inspiring stories, and twisted dramas; who know nothing but what their government tells them.

Lack of recognition leaves relations with China in a state of our approving a diplomacy by use of ignorance, fear, hatred, dark disapproval, and threats.

Cannot a nation with millions of people who have confidence in the power of truth, freedom, the value of the individual, the faith that God can do all things, the assurance that love can overcome evil, be courageous enough to try another way?

• • •

Now that Luther Shao is gone, what can we do as Christians?

1. Let us continue to "pray for one another." With persecuted Christians in China praying

for us, can we do less for them? In their hour of trial, how they need this spiritual undergirding! Who will say that we don't need it too?

2. Let us really work for a restoration of church relationships between Christians in China and Christians here. At this crisis point in the history of this planet—if Christians have any hope of holding the present world together—there must be fellowship of Christians across all man-made lines of separation. Without this contact in fellowship, how can there be a channel for God's love through us?

3. Let us increase our efforts for a restoration of international relationships between our two nations. Let's face it: there will be no restoration of interchurch relationships *without* a restoration of international relationships. *This means United States' recognition of the government in China.*

4. Let us make clear again and again to Christians as well as non-Christians that recognition of any government means recognition of the existence of that government, *not approval.*

After all, most Americans understand that recognition of Communist Russia, or Fascist Spain, *does not* mean approval.

5. Let us at the same time work for the safeguarding of the independence and rights of the people of Korea, of Formosa (Taiwan), of the Philippines, and of the other countries of Southeast Asia.

6. Let us encourage the eventual entrance of the Chinese government into the United Nations. How can disarmament and other international agreements to prevent war be binding on non-participants?

A nation with one-fourth of the world's population, and such potential for good or evil, must belong to the family of nations.

7. Let us keep inching along toward an end of the cold war, and even a little more peace on earth. For this is the way of the Kingdom. The other is the way to destruction.



Consulting the Pastor by Charles F. Kemp

Human Nature and the Bible

IT HAS recently been pointed out that the Bible holds "a mirror up to human nature." (cf Lankard, *The Bible Speaks to Our Generation*, Oxford Press, 1941 p. 72.) In a sense this is true for in the Bible we can see almost every expression of human behavior that exists.

All the problems that exist in any pastor's congregation are described in the Bible. All of the types and expressions of human nature that are discussed by contemporary psychologists are discussed in the Bible.

This does not mean that the Bible is a book of psychology for it isn't. There is a lot of psychology in it, in fact some of the best psychology, but it is not a book on psychology and was not meant to be. It is a book on religion and in its presentation of man's relationship to God presents a thrilling and exciting story of human behavior. It is thus that it holds a mirror up to human nature.

Take, for example, the familiar story of Saul, the king of Israel. Saul was very pleased with the success of his young lieutenant David until the people began to line the streets and shout, "Saul has slain his thousands but David has tens of thousands." Then

jealousy swept over him like a flood.

David himself is an interesting study. David did quite well while he was "coming up" but once he had attained, once he got into power, then David took advantage of his position to wrong one of his own generals. The temptations of power are just as real as the temptations of poverty.

We hear much of inferiority, or of a feeling of inadequacy in these days. Moses, in spite of the great ability history records for him, felt very inadequate for the task. He tried to escape it in fact, protesting that he was not eloquent enough. Jeremiah also, though regarded as one of the great spiritual geniuses of the race, felt incompetent when God called him to the task.

Nowhere in all literature is there a better description of a feeling of personal inadequacy, or remorse and frustration than in the 7th chapter of Romans where Paul describes his own feeling in these words, "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. . . . For I do not do the good I want, but the evil I do not want is what I do." (Romans 7:13, 19.) Who does not know what he meant?

As a mirror shows everything

as it is, so the Bible reveals human nature as it is—here we find treachery, deceit, sexual immorality, cruelty, jealousy, hatred, all the evils of mankind. However, we also find, heroism, courage, self-sacrifice, love, devotion, faith, commitment.

David did sin, it is true, but David repented and is described as a man "after God's own heart." Moses and Jeremiah did feel inferior; nevertheless, they carried out their tasks. Paul did have his moments of perplexity and frustration, but it didn't end there. Paul also wrote of the "peace of God" that passed all understanding.

In other words, when we speak of the Bible as a source for a study of human nature we should always remember that the Bible presents human nature from a particular point of view. The Bible always describes human nature in terms of its spiritual implications. This is no description of human behavior as such—this is a description of what human nature can become.

When we consider these stories as a whole, two key words stand out. They are "faith" and "love." When a person lives by faith in a spirit of love that is human nature at its best. That is the message of the Bible.



ICU Graduation



The Third Commencement Day exercise of the International Christian University in Mitaka-shi, Tokyo, Japan, was held March 21, 1959.

At that ceremony, in the capacity-filled campus Church, baccalaureate degrees were conferred on 126 students, including seven candidates of the graduate school of education who received the first master's degrees to be awarded by the institution.

Among the guests participating in the activities of the day was H.I.H. Princess Chichibu, who is seen above with Dr. Hachiro Yuasa, president of the University.

She is an honorary councilor of the University, and the first member of the Imperial Family to become officially associated with a specifically Christian enterprise in Japan.

The Princess, aunt of Crown Prince Akihito, has attended practically every major function on the campus of the International Christian University since it was founded in 1949.

Ecumenical Conference

The 18th Ecumenical Student Conference on the Christian World Mission will be held at Ohio University, Athens, Ohio, on Dec. 27,

1959, to, Jan. 2, 1960. This will be the 18th quadrennial of the Student Volunteer Movement and it is sponsored by the United Student Christian Council and the World's Student Christian Federation.

Some 3,000 students are expected with 1,300 of them coming from overseas.

The theme of the conference will be, "Inquiry and Involvement on Strategic Frontiers." World leaders in the church will speak at the conference. Bishop Lesslie Newbigin of the United Church of South India has accepted an invitation to be the Bible Expositor for the conference.

● Merwin Coad Speaks; Bill Walzer Elected NRPC Convention

WASHINGTON, D. C.—The National Religious Publicity Council has named its first executive secretary.

At the 30th anniversary meeting here Dr. Marvin C. Wilbur of New York was appointed to the part-time, newly created post.

Dr. Wilbur is secretary for program materials for the United Presbyterian Church in the U.S.A.



WILLIAM C. WALZER (right) of New York, elected president of the National Religious Publicity Council at its 30th anniversary meeting in Washington, D. C., accepts the gavel from his predecessor, **Robert E. A. Lee**, also of New York.

Dr. Walzer is associate general director of the National Council of Churches' joint commission on missionary education. Also pictured are: **Mrs. Paul R. Lewis** of New York, secretary; and **Roger Burgess** of Washington, vice-president.

The new NRPC president is Dr. William C. Walzer, associate general secretary of the joint commission on missionary cooperation of the National Council of Churches.

Two daily newspapers, a national magazine, a wire service, a television station and a group of suburban weekly newspapers received citations of merit from the Council.

Newspaper citations went to the *Toledo Blade* and the *Allentown (Pa.) Morning Call*. The Associated Press was honored for religious art which it distributes to 250 client newspapers in the AP newsfeatures.

Look magazine was hailed for a series of articles on America's religious faiths.

At one convention session Dr. Herbert D. Rugg told the conference that the religious revival which has been witnessed in America in the past three decades is a genuine one possessing both height and depth.

Dr. Rugg, editor of *Current Religious Thought*, published in Oberlin, Ohio, was the first president of the Council when it was founded in 1929.

Declared Dr. Rugg: "Religion in America is acquiring new dimensions, in breadth and height and depth, and in all faiths and sects. . . . This is accompanied by tremendous growth in membership, income, buildings and activities."

He said organized religion has "a larger place in American culture than ever before in history," and pointed out to the religious publicists and editors that "an essential factor in its extension has been the use of modern means of mass communications."

Among the other participants on the program was Rep. Merwin Coad, Congressman from Iowa who is a Christian Churches minister.

James M. Flanagan, associate editor of *The Christian Evangelist-Front Rank*, has been named to the national awards committee of NRPC. He is a former vice-president.

● ON CHURCH PROPERTY

RALEIGH, N. C.—The state Senate passed and sent to the House a bill permitting part of a building owned by religious or other non-profit groups to be used for commercial purposes provided it is taxed, even though other units of the same property remain tax exempt.

NEWS IN BRIEF

Capsule Reports of Interest

CAPITAL PUNISHMENT

AUSTIN, TEX.—Opposition to capital punishment as "cruel, inhuman and unjust" was expressed in a resolution adopted here by the 72nd annual assembly of the Texas Convention of Christian Churches.

The resolution asks local churches to "urge the Texas legislature to abolish the death penalty."

THEOLOGY POPULAR!

KANSAS CITY, Mo.—Current interest in theology surpasses anything expressed since the days of early Christianity, Dr. Nels F. S. Ferre, professor of Christian theology at Andover Newton Theological School, Newton Centre, Mass., said here.

Addressing the fourth quadrennial convocation of the South Central Jurisdiction of The Methodist Church, Dr. Ferre said that "we theologians are both humbled and heartened by this fact.

"Because of our critical world situation as humanity, there is a rising tide in general theological interest, possibly unexcelled in Christian history and certainly not equalled since the days of the early councils," he said.

MORMON GROWTH

SALT LAKE CITY, UTAH—Membership in the Church of Jesus Christ of Latter-day Saints (Mormon) passed the million-and-a-half mark during 1958, it was announced at the Church's annual conference here.

According to the denomination's annual report, membership at the end of the year was 1,555,799, an increase during the year of 67,485. The new figure was said to include 33,330 converts.

RELIGION IN SCHOOLS

TUXEDO, PARK, N. Y.—An official of the National Council of Churches warned here that the exclusion of religion from public schools could result in "sectarian segregation" for more than half of the children in this country.

Dr. R. L. Hunt of New York,

director of the council's Department of Religion and Public Education, said that if sectarian school systems are started each will emphasize its own heritage, "backing all of us into ghettos."

"Little by little all tokens of religious concern are being removed from public schools."

RELIGION & SCIENCE

BUCK HILL FALLS, PA.—Mutual respect between scientists and theologians was called for here by Dr. Raymond J. Seeger of Washington, D. C., deputy assistant director of the National Science Foundation.

At the annual pastors' convention of the Philadelphia Methodist Area, he said that "there may be tensions between scientists and theologians, but they may be healthy ones, in which there can be mutual respect and a new synthesis of truth."

THEOLOGY FOR LAITY

NEW YORK—A Roman Catholic school of theology for the laity here will be attended by about 450 students next semester instead of 80 as originally planned.

One of the few schools of its kind in the United States, it is sponsored and staffed at the administrative level by lay people, under supervision of the Roman Church's Dominican province.

THE BIG SMOKE

WASHINGTON, D. C.—Americans spend about 15 per cent more for cigarettes and other tobacco products than they give to all churches and religious and charitable activities, the federal government has reported here.

The U. S. Department of Agriculture said that expenditures for cigarettes and tobacco products in 1957 totaled \$4,262,000,000.

Meanwhile, the U. S. Department of Commerce estimated that in 1956 Americans gave \$3,746,000,000 to churches and religious and charitable organizations.

The Church at Large

● In God We Trust

Motto in Courtrooms

NEW YORK—"In God We Trust," official motto of the U.S. since 1956, will be displayed in every courtroom throughout this state, according to a directive from the Judicial Conference here.

It has ordered the motto shown on a plaque "designed to harmonize with the architectural motif of each courthouse."

The phrase, which has appeared on coins since 1862 and on paper currency since 1957, was made this country's motto three years ago by Congress. Certain postage stamps of various denominations also carry the phrase.

Presbyterian Shrine

GENEVA—Historic Calvin Auditorium here, restored to its 16th century appearance, will be dedicated as a world Presbyterian and Reformed memorial center on June 1.

The dedication will be one of a series of ceremonies being held during the 1959-60 "Reformed and Presbyterian Jubilee." During the jubilee celebrations in Switzerland, France, Germany, Scotland, Brazil, the United States and other countries will commemorate a number of Reformed and Presbyterian anniversaries.

These include the 450th anniversary of the birth of John Calvin at Noyon, France; the 400th anniversary of the founding of Calvin's Academy here, now the University of Geneva; and the 400th anniversary of the first publication of Calvin's "Institutes of the Christian Religion."

Hymn Contest

CHICAGO—*Together*, The Methodist Church's monthly family magazine, announced it is conducting a contest to find new words for a more than 250-year-old hymn, "Hark! the herald angels sing."

The lyric judged best will be published in the Chicago periodical's November issue to help commemorate the church's 175th anniversary. The author of the prize-winning hymn will receive \$100.

Rules stipulate that the hymn have only three stanzas and that the words "catch the tempo of dynamic Methodism moving across the continent . . . and something of what Methodists believe."

Importance Challenged

Gospel of Thomas?

NEW YORK—Discovery of a "Gospel of Thomas" containing 114 sayings attributed to Jesus was described in a lecture here by Dr. Oscar Cullmann, visiting professor at Union Theological Seminary.

Found in 1946 in Egypt but still unpublished, the document is comparable in importance to the Dead Sea Scrolls and of even greater significance to students of the New Testament, Dr. Cullmann said.

Revealed in the document, the professor said, were a large number of sayings of Jesus which are found word for word in the four Gospels of the New Testament. Unlike those Gospels, however, the "Gospel of Thomas" contains no narrative on the life and ministry of Christ.

By the Naassenes?

CHICAGO—A University of Chicago theology professor and Bible expert said here that the so-called "Gospel of Thomas," was "compiled in antiquity" by members of a non-Christian sect called the Naassenes.

Dr. Robert M. Grant said he based his contention on the similarities between the writings of the Coptic-language manuscript and those of the Naassenes, whose name is derived from the Hebrew "Naas," meaning "snake."

Dr. Grant is professor of New Testament on the university's Federated Theological Faculty and president of the Society of Biblical Literature and Exegesis.

Questions Importance

VATICAN CITY—A leading Vatican Biblical expert questioned the importance attached to the "Gospel of St. Thomas."

Msgr. Salvatore Garofalo, a member of the Pontifical Biblical Commission, said the document reported by Dr. Cullmann is "only a new edition of a well-known apocryphal 'Gospel of St. Thomas' dating from the second century and recounting miracles performed by the Christ Child."

A Catholic Biblical expert in Washington, D. C., Msgr. Patrick W. Skehan of the department of Semitic and Egyptian languages at the Catholic University of America, declared that the document is "fraudulent literature" and that any expectation that it will contain any true pronouncement of Jesus is completely unfounded.

Pope and Peace

VATICAN CITY—Pope John XXIII, in his first Easter message to the world, prayed that "peace, the daughter of gentleness and goodwill, may establish a lasting rule among the nations, made ever anxious by the clouds which repeatedly darken the horizon."

Later, in a sermon preached at an Easter Sunday Pontifical Mass in St. Peter's Basilica attended by 32,000 persons, Pope John repeated his plea by stating that "all those responsible for the fate of the peoples may in a spirit of justice and collaboration find agreed solutions of all discords in the superior interest of world peace."

●RNA Victory

"Church Editor" Dead?

NEW YORK—The "church editor" is dead! Long live the "religion editor."

Thanks to some effective lobbying by the Religious Newswriters Association, *Editor & Publisher*, often referred to as the "Bible" of American journalism, has bestowed its "blessings" on the change in title by using the new designation in its 1959 *Year Book*, "the encyclopedia of the newspaper industry."

In its section devoted to special data on the nation's dailies the *Year Book* lists "religion editor" in place of the "church editor" used in previous years.

The RNA, which is composed of reporters who cover Protestant, Roman Catholic, Jewish, and other faiths, has long taken exception to the prevalent use of such nomenclature as "church editor" or "religious editor."

Both terms, RNA members claim, are misnomers: the first because the word "church" tends to circumscribe the scope of their labors as not all religions use it to describe their houses of worship, and the second because it may be open to question as a statement of fact.

By mandate of last year's annual meeting of RNA, its president, Richard Wager of the *Cleveland Plain Dealer*, carried on correspond-

ence with *Editor & Publisher* which resulted in the change in listing the association had requested.

The Religious Newswriters Association, which now has about 100 members, was organized ten years ago "to advance the professional standards of religious journalism in the secular press."

Lutheran Talks

NEW YORK—Doctrinal discussions will be included in any talks regarding Lutheran co-operation or unity, the National Lutheran Council has assured the Lutheran Church—Missouri Synod.

In a letter to Dr. John W. Behnken of St. Louis, Mo., president of the Missouri Synod, Dr. Paul C. Emple, NLC executive director, said that the council "most certainly can and will examine with you the doctrinal implications of co-operation between Christians."

500,000 to Attend

Rally in Munich

BERLIN—Protestant-Catholic relations in diaspora areas, the ecumenical movement and the influence of mass media will be discussed for the first time at the German Evangelical Church Day (DEKT) rally in Munich, West Germany, Aug. 12-16.

Details of the rally were announced at a meeting here of more than 200 leaders of the DEKT movement.

Discussion of "The Diaspora" will be of particular interest to Bavarian Protestants since for the first time in its history the DEKT rally is being held in a largely Catholic region. Sessions on the ecumenical movement will stress problems of the younger churches in Asia and Africa. Included in the mass media talks will be the press, films, radio and television.

More than 500,000 German Protestants, and delegations from Protestant Churches throughout the world, are expected to attend the rally. In addition, it is hoped that 30,000 Evangelical Christians from the Soviet Zone will be permitted to go to Munich for the gathering.



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Mom's Greatest Booster!

by Kelvin Wallace Coventry

THE young man stood tall, like a towering elm, among the rays of blue and red that filtered through the stained-glass windows of a Philadelphia church. His face was tear-stained, his voice trembled, as he declared:

"Thank God for my mother! She brought me to Jesus Christ!"

Just down the street, an old church with a sagging roof echoed the same sentiments. A young girl was speaking.

"I thank God for a Christian mother, a mother never too busy to pray for her children; a mother never too busy to take them to church and Sunday school."

May 10, 1908, was an embarrassing Sunday for the mothers of Philadelphia. Nearly every sermon extolled the virtues of motherhood. From this first organized demonstration of love for mothers came Mother's Day, now proclaimed annually by the President.

Who was responsible for placing Mom on a pedestal? Spinster Anna Jarvis hardly seemed the type for the task. She was sharp-tongued and argumentative. But when it came to mothers, especially her own, she changed to a weeping sentimentalist.

"We must have a Mother's Day, a national holiday just set aside for our mothers," Anna decided.

She had never fully recovered from the loss of her own mother, three years before.

But the idea can even be traced back to Mrs. Jarvis, Anna's mother. Families had broken up and become hostile over Blue and Gray roles played in the Civil War.

"Come to Pruntyville," urged the West Virginia Jarvis clan of Union and Confederate veterans and their families. "A get-together will help to heal the scars of war." The outing was called a "Mother's Friendly Day."

Mrs. Jarvis died in Philadelphia in 1905. On the second anniversary of her death, faithful daughter Anna held memorial services in her own home. Then she was off on her crusade.

Anna Jarvis was a born fighter. She had been busy with the axe, Carry Nation-like, as she battled for temperance. She had championed suffrage for women. She had struggled for better living conditions for the poverty-stricken. Now she fought for the ideal cause.

Anna's pen flew, black on white, and her letters descended on the "high and mighty" like manna from heaven. She wrote, and wrote—to state governors, clergymen, officials, educators and even the White House.

Crusading Anna "ambushed" dignitaries with a fusillade of

words. She buttonholed and pleaded. She made speeches.

"Dear Anna Jarvis . . ." wrote state governors. "We are planning an annual observance of Mother's Day in our state." Anna was making headway.

"Philadelphia's churches are behind you," agreed the congregations of dozen of the city's tall-spired sentinels of faith.

Then the big day came. President Wilson proclaimed the first official Mother's Day, the second Sunday in May, 1914. This was the date chosen by Anna.

Anna was all smiles and tears. She chose her mother's favorite flower, the carnation, as the official emblem for this great day. But the choice boomeranged.

Carnations, being late summer blooms, had to be grown in greenhouses to be ready for Mother's Day. The demand forced the price up. This angered Anna Jarvis, who saw a dangerous trend creeping in—commercialization.

Next, Anna turned her guns on the greeting card people.

"Young adults ought to be ashamed of themselves," she stormed, "sending their mothers a pretty card. They should at least take time out to write their mothers a letters."

Anna even had the second Sunday in May copyrighted. "It's a day that belongs to the Mother's

Day International Association," she proclaimed. Anna was the only member and owner.

Did her copyright work? In 1923 it did. A big Mother's Day celebration was planned in New York for that year. Anna sniffed the air, got a whiff of commercialization, and threatened suit for violation of her copyright. The event was called off.

One might think that Anna Jarvis was rich—she wasn't. She used up a small inheritance crusading for Mother's Day. Much of her time was spent in caring for a blind younger sister.

As Mother's Day blew up into a sales-producing event ranking only second to Christmas, less and less was seen of Anna Jarvis. She became a recluse, rarely leaving her home.

When she did take to Philadelphia's narrow steets, it was with purpose. Her goal was always the grave of her mother—to tend the little garden; to bring back fresh flowers to her blind sister.

Elsinore, the sister, died in 1944. Anna was in desperate straits, also. She was blind, deaf and penniless. She was convinced her crusade was a failure.

Money was raised, much of it by the very merchants Anna had accused of turning Mother's Day into a bonanza. She was moved to a sanitarium to live out her last days. She died on Nov. 24, 1948, at the age of 84.

Mother's Day is much more than a 900-million dollar event for the nation's merchants. It has spread to forty different countries—love for a mother has no nationality.

As Anna Jarvis so often said: "Mothers do not want thanks for being mothers. Nothing is needed. Having children, living with them, working and sacrificing with them every step of the way to adulthood, is payment enough for any mother."

Anna Jarvis was "Mom's greatest booster"—didn't she do a fine job of placing Mom on a pedestal? Why not keep her there 365 days a year?

I HEARD A BIRD CRY

by William R. Vivrette, Jr.

Did you ever hear
A bird cry?

I did.

It had notes in its voice.

Notes of fear

Notes of hate

And notes of supplication

To make its cry pitiful.

I looked

And saw the reason.

A bigger bird

Was in flight after him.

No wonder he cried,

And I could not do a thing to
help.

How foolish of the

Bigger bird.

There were trees enough for
homes.

There was food enough there
and then.

Why must the big bird fight
the little one?

Was he frustrated?

What was the little bird crying?

Was he seeking help

So he could have

A balance of power?

Was he asking the big bird

Not to be a bully?

Was he just afraid

To die?

I watched and could not

Do a thing to help.

I thought, if birds,

With their ability to sing

Sweet music,

To fly through the air,

South in winter,

North in summer,

Could only reason like men.

They would not fight.

They would not rob one another.

They would live together

In God's good world

In peace

And love.

They would fly gracefully

And sing sweet songs worthy

Of their God and ours.

I wanted to shout to the birds,

Come reason like men.

But I could not do a thing to
help.

Naturally,

The birds

Are bird brained.

So they could not reason

As men can.

Excepting, of course,

Bird-brained men,

Who fight and kill,

Steal and wound,

Lie and cheat.

I heard a bird cry,

And I hear mankind cry,

For help.

And I can do little to help

Though I speak of

A Redeeming Christ,

Who taught men

To

Love one another

Because,

God

Is Love.

Cry, Cry, Cry,

Rends the air,

And I cannot help.

The birds

Will remain

Bird brained.

And men . . . ?

Power Brings Responsibility



"Where the Scriptures Speak . . ."

by the Editor

May 17, 1959

Scripture: 1 Kings 9:1-9.

NOW we have come to the third of the great rulers in the united kingdom, Solomon. Together, Saul, David and Solomon ruled about a century. This was the tenth century, B.C.

In the Biblical accounts of the life and reign of these three, it sometimes seems as if we are reading the same story over and over again. They all meant well, and in their highest moments were great servants of the Lord. They all had human weaknesses, which were as bad as any person ever had. It is to the credit of the Hebrew people that they made no attempt to suppress this sad history, while they gloried in the more commendable aspects of their past.

Solomon brought the building program of the kingdom to a conclusion by building both the temple and a palace for himself. We remember from the last lesson that David had made his capital in Zion, to avoid having it in either of the former capitals of the north and the south. Now, Solomon did his building somewhat to the north of Zion, so that the temple area became the new center of attraction in what we call Jerusalem.

With the building completed, "The Lord appeared to Solomon a second time." (1 Kings 9:2.) He laid down the law. The Lord knew Solomon. He had appeared to him on an earlier occasion. (3:5-14.) On this occasion Solomon had been very humble and contrite, asking for God's guidance as he led the people. (3:9.)

A good many things happened between this first appearance and the second appearance. Some were good and some were not. Solomon's agreement with King Hiram of Tyre was good. (Chapter 5.) The building of the temple was good. Solomon's prayer of dedication of the temple is one of the most beautiful recorded in the Old Testament. (8:15-53.)

There were other things in his life that were not so good. Not everything is recorded in this passage here, but we know that Solomon was not entirely able to remain humble while he was becoming so important. As he looked around, especially to Egypt and the south, he seems to have had some delusions of grandeur, comparing to the Pharaohs. So, he made his people work almost like slaves to see if he could bring his kingdom up to the standards of glory enjoyed by other nations.

Solomon also had a lot of wives. This, in itself, might not have been considered an immorality in the day, but there were other problems involved in his large family. Many of the beautiful women he brought into his household were pagans of the land rather than Hebrew. This meant that the gods of the land were worshiped right under Solomon's nose. It also meant that he was subjecting his own people to the temptation to worship gods which they could see, rather than God.

At the moment of the prayer of dedication, Solomon no doubt meant everything that he said. However, he was not to be found completely faithful in the future,

any more than he had been in the past. God renewed the promise to "establish your royal throne over Israel forever" (9:5), but there were some qualifications.

Solomon could not expect to "turn aside" and "go and serve other gods" and still expect to receive the promises of God. (Verse 6.) The picture of the disaster which would befall Israel if Solomon failed to keep the commandments of God and also see that his people did the same thing, is very vivid.

All through Hebrew history we see this alternative presented. If the people will worship God, he will bless them. If they forsake him, he reserves the right to give them up to the subjection of other people. Yet, time and again, God receives his people back, after due repentance. Solomon's experience is just one of many.

The person, group or nation which wishes power and authority must accept the responsibility that goes along with it. Otherwise, the authority will not last long.

We cannot refrain from making some application of these truths. Many a person has accepted appointment or election to a position in the church or in society, which he never fulfills. He likes such notice and glory as come to him through the title of the office. He never knuckles down to the responsibility.

If we are to judge by Solomon's experience, past performance is no ground for a graduation diploma. Solomon did a great many good things. But he



Meaning for Today

by W. Marion Rowlen

had to keep on living as God expected him to live. So it is with us all. As long as we wear the name, our responsibility continues.

The Scripture

1 Kings 9:1-9

1 When Solomon had finished building the house of the LORD and the king's house and all that Solomon desired to build, 2 the LORD appeared to Solomon a second time, as he had appeared to him at Gibeon. 3 And the LORD said to him, "I have heard your prayer and your supplication, which you have made before me; I have consecrated this house which you have built, and put my name there for ever; my eyes and my heart will be there for all time. 4 And as for you, if you will walk before me, as David your father walked, with integrity of heart and uprightness, doing according to all that I have commanded you, and keeping my statutes and my ordinances, 5 then I will establish your royal throne over Israel for ever, as I promised David your father, saying, 'There shall not fail you a man upon the throne of Israel.' 6 But if you turn aside from following me, you or your children, and do not keep my commandments and my statutes which I have set before you, but go and serve other gods and worship them, 7 then I will cut off Israel from the land which I have given them; and the house which I have consecrated for my name I will cast out of my sight; and Israel will become a proverb and a byword among all peoples. 8 And this house will become a heap of ruins; every one passing by it will be astonished, and will hiss; and they will say, 'Why has the LORD done thus to this land and to this house?' 9 Then they will say, 'Because they forsook the LORD their God who brought their fathers out of the land of Egypt, and laid hold on other gods, and worshiped them and served them; therefore the LORD has brought all this evil upon them.'"

IT HAS become a truism that "power corrupts, and absolute power corrupts absolutely." Benjamin Franklin said, "Men will be governed by God or they will be governed by tyrants." In the experience of Solomon we find documentation of these observations.

Solomon's reign began auspiciously enough. The house of the Lord must be built, and Solomon used his power and authority rightly and wrongly to achieve this end. Perhaps he felt what others in our time seem at times to feel, that "the end justifies the means." That is always a dangerous business. It stores up ill will because of its flagrant injustices. And ill will, stored up about so long, will bring evil consequences because of the nature of God.

One cannot but wonder how much of the cold war of our time is due to the reckless ambitions of men who have too much power and too little judgment at their command. Nations gang up against other groups of nations, ostensibly for the sake of security until no one has any security worth the name. Can we see that responsibility *belongs* with authority?

If it be true that nations gathered into two or three or possibly four armed camps in the world today constitute a peril for all men everywhere, is it not also true that there is a fifth camp, all unarmed, that may have the saving truth?

This fifth "camp" is not in any sense a group of nations, but what John Oxenham has well called "one great fellowship of

love throughout the whole wide earth." The ecumenical movement holds more real promise than any other because it is a movement of the Christian conscience trying to find its voice. It is trying to say that (to paraphrase Lincoln) "these peoples, under God, shall have a new birth of freedom." It is not quite a union of the churches into the One True Church, organizationally speaking, but it is, as we see it, the courageous seeking of men of Christian good will trying to "unite all mankind in service and love," to use the words of the Pledge to the Christian flag.

But if Christians stand truthfully *together* under the sovereignty of God and declare the whole counsel of God *together*, we have no doubt that the world will take notice when they so speak. If we believe that "all authority has been given unto me, both in heaven and on earth," does not this place us under a high responsibility? If Christ has committed this authority to his Church, surely he has "committed unto us the ministry of reconciliation."

What then? What indeed! Is it not committed to us that we as Christians and as decent citizens in our world must demonstrate this faith through Christian stewardship of all that we are and all that we have? There are cold wars of racial injustice to test the Christian good will. There is the missionary enterprise to prosecute with vim and vigor. If Solomon could build a "house of prayer for the nations," cannot we in our time build again the city of God?

They said it couldn't be done!

a deacon schedule that

WORKS

by Ray S. Hewitt

THEY said it couldn't be done!—Arrange a deacon schedule that would really work. I should know, for I was one of the skeptics. I had been a deacon and I knew.

More than one attempt had been made to spread out the duties over the deacons, so that the same handful would not need to serve Sunday after Sunday.

These same programs broke down when one and then another deacon would fail to show up on time on his scheduled day, with the result that the deacon's chairman would have to draft one of the regulars. Gradually, the schedule would go to pieces until we were back in the same rut in which we started.

For the chairman it boiled down to a catch-as-catch-can system: catch the deacons on their way into the sanctuary—if there were any around to catch.

Fortunately not everyone in the church was a skeptic. For example, there was our new minister, Glyn Adsit. He would not be disillusioned until some of his ideas had been tested. He had been investigating the causes for failure of the previous plans.

He found that, although the faithful few deacons were at ease while serving the Communion, the irregulars were not. They didn't know where to march in the processional that took the deacons down to the front of the sanctuary, didn't know how to line up before the table, and didn't know how to maneuver into position when they had received the Communion emblems. Could all this uncertainty be causing the tardiness and irregularity that were plaguing the deacons schedule?

Our minister thought so. He and the newly elected chairman of deacons, Eugene Terway, began draft-

ing some new plans.

First, it seemed that the serving could be speeded up by adding two extra deacons to each service. Then it seemed reasonable that if the same deacons could act *four Sundays in a row*, they would become thoroughly familiar with the routine.

The two worked out a roster which divided the whole list of deacons into three teams. Each team would serve one month and rest for two.

The key problem of lining up and maneuvering remained. In cooperation with the worship department, led by Everett Smith, a radical change—radical for the Corvallis Christian Church—was decided upon. The Communion table would be moved from the alcove at the left of the sanctuary and placed in the center, right below the pulpit. This move would give more room for the elders to stand, more room for the deacons to line up, and a position for the Table where, in the opinion of many, it belonged: *in the center*.

The nominating committee prepared for the change by taking a poll of the old and new deacons. Each one indicated his willingness to serve his turn if he could know exactly when and where he was to serve.

Now the time arrived for execution of the plans. At a meeting of deacons and elders the diagrams were distributed and rehearsals were run. Next Sunday the first month's team assembled in the church parlor ten minutes before processional time, for review of plans and for a devotional period.

The first Sunday was a success. So was the first month. So far, only one deacon has been tardy, and he informed the chairman in advance.

The congregation is now aware that it is being served by more than a handful of deacons. And the deacons are happy in the knowledge that their services are needed and wanted.

IN ORBIT

Brother Quartus Greet You

Man, if you're not in orbit by now, you're dead, real dead! Don't waste that space! Get outer and yonder—be gone, real gone!—End of quote.

It is high time that some down-to-earth light be thrown on this up-in-the-air age.

Why all the fret about getting something in orbit? People are doing it every day. It all depends on what one is going around. Take Murky Mulligan, for instance, he's been in orbit for thirty years—around the corner bar!

Getting into orbit is a simple thing. The citizens of our town are all in orbit. The banker swings in sedate cadence around the bank; the ladies of the social whirl, twirl in tight little circles from tea to bridge and country club, real sweet on busy feet; the tycoons of trade make their daily dip in urgent haste around the marketplace; the pious priest and parson make their rounds with prayers and frowns, polishing tarnished crowns. Missiles! Our town is full of them, both guided and misguided.

Why, again, put a man in orbit around the earth? The man in trouble is the man around town. He needs something to help him get up—not in the sky, just up! At the present count in the rocket game, our biggest problem is not Jupiter, Atlas and Thor, but Joe. What's the use? Suppose Jupiter does go swoosh!—out of sight like a kite. But Joe doesn't go—just sticks in the mud like a dud.

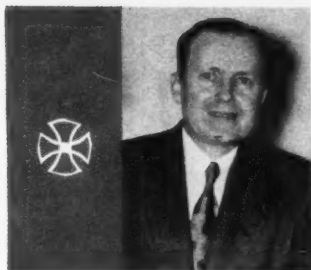
My bill before the congress of astrophysics is to delay the idea of shooting Joe into outer space, and speed up the program of shooting some ideas into the inner space of Joe. The most important thing out yonder is the man down here. Before we get him going in wild flights around Betelgeuse, we should give him several trial spins around Bethlehem.

There's an orbit for you! A man has little business knocking around with unknown beings in a heavenly galaxy who hasn't had some intimate knowledge of the man of Galilee. He didn't travel very far, but He has proved to be a terrific starting place. For you who are eager to be found going around in the best circles, He's your center and circumference.

From "Brother Quartus Greet You," a regular feature of *The Kentucky Christian*, monthly periodical of the Christian Churches in Kentucky.

Ray Hewitt, Oregon correspondent for "The Christian Evangelist-Front Rank," is an elder in the Christian Church at Corvallis, Oregon.

TOWARD A BETTER CHURCH



Samuel F. Pugh

More Work, Better Workers

SINCE ONE OF THE MOST important and yet unfulfilled jobs in most churches is the matching of "the right persons with the right jobs" we would suggest a way in which it may be done more effectively.

In most congregations a few capable and dedicated persons each have several responsibilities. Some persons have no responsibility at all. Often work goes undone because there is no one to do it. Some members are lonely, and though they have plenty of time, do not wish to ask for a responsibility.

On the surface it appears that a few key persons have monopolized all the important jobs and are unwilling to relinquish them. From the point of view of these same persons they are obligated to serve because nobody else will accept a part of the load. Between these two viewpoints lies the truth, and a host of willing workers.

First, let us suggest that the entire church proceed on the assumption that every member should accept some responsibility. The question is not, "Do you wish to serve in some capacity?" but rather, "Where would you prefer to work?"

The Talent and Interest finder* is used by the department of membership of many churches to discover each new member's preference, experience, and skill. It is far better to use a member where he wants to serve than to give him a job merely because there is a vacancy.

Our primary suggestion is that there be a *personnel committee* to serve throughout the year. Such a committee will make recommendations for elders, deacons, etc., and discover talent and direct it toward the various vacancies as they appear. Such a committee should be composed of five or seven persons and might be composed of a representative elder, deacon, deaconess,

trustee, young person—plus chairman of the board. The minister would be an ex-officio member.

All through the year there will be vacancies, special assignments and new responsibilities for which capable and dedicated participants are needed. An up-to-date file and a committee to interpret it can save many an important project from being abandoned for the want of a person to accept it.

As for those members who now carry several important jobs, we suggest that each church have a "gentlemen's agreement" that no member carry more than one primary, one secondary, and one incidental responsibility. "Primary" would be board chairman, superintendent of the Sunday church school, chairman of a department or president of one of the major organizations, or choir director.

"Secondary" would be church school teacher, choir member, class president, or scoutmaster. The "incidental" responsibility would be other class or organization officers, temporary assignments, membership on any of the departments and similar responsibilities.

Many churches are now using the rotation system which elects board members for a three-year term and replaces one-third of the elders, deacons, and deaconesses each year. Each person going out of office must be off the board for one year *unless he is elected to it in some other capacity*.

More and more congregations are putting a time limit of two or three years on such jobs as board chairman, department chairman, and church school superintendent. Always there is someone who could be trained to carry each job and thus release the incumbent for even larger responsibilities.

Samuel F. Pugh is national director of church development of The United Christian Missionary Society, Indianapolis 7, Indiana.

I Have a Responsibility

by J. Warren Hastings

A victim of throat cancer, he had just been told by the doctor that he had six months or less to live. Forty-six years of age and highly intelligent, he was a colonel in the United States Army. He and his wife had a teenage son. He and I visited together in his home.

"How do I join the church?" he asked. "I have tried to live life honestly and justly, but I feel that I should become a part of the church before I die. I have written a new will and I have gotten my insurance in order. Now I must arrange my spiritual affairs."

"I can receive you into the church in this room at this very moment," I said. "However, if it could be arranged, I would rather receive you in the church and immediately baptize you. Do you think you are strong enough to go through with it?"

"I take X-ray treatments five days a week at Walter Reed Medical Center and the treatments are very tiring. . . . Because I am so sick, I would like to be baptized in private. Moreover, I would like my son to make the confession and be baptized with me. I will feel much better to know that he has accepted Christ and is in the church. My responsibility to him will never end."

Then I asserted: "We shall be prepared to take your confession and that of your son Saturday afternoon at four o'clock. You will have inner peace and you will be a part of the Body of Christ in the world. You will know the meaning of his beautiful love and you will realize that nothing in this world, or any world, can separate you from the love of God in Christ."

As I prepared to go, he stood erect in the center of the room and took me by the hand. A smile of victory wreathed his features.

"We will be at the church at four o'clock next Saturday," he affirmed.

Then in a whisper he said, "God bless you. I am so thankful that you came to my home tonight."

*Available from Christian Board of Publication, Beaumont and Pine, Box 179, St. Louis 66, Missouri.

COME TO BRITAIN IN 1960

by William Mander

Leicester, England

Scotland and the whole of Britain await with keenest anticipation the visitors to the Edinburgh World Convention. Preparations are well in hand for the welcome and care of our guests. If the biggest responsibility for this lies in Edinburgh, the honor of entertaining the Convention for a second time will be shared by all of our churches in Great Britain. The date of this great convention is August 2-7, 1960.

Edinburgh is a city of unique charm. It has given to the world great men and women in almost every sphere of life. Its philosophers, scientists, teachers and religious leaders have made the city justly famous. The scene of past heroic struggles for human liberty, many of Edinburgh's valiant citizens suffered bitter persecution and violent death.

Visitors will delight in the city's ancient buildings; the Castle, an old fortress associated with two Scottish queens, Margaret and Mary; Holyrood Palacehouse, a royal residence; St. Giles' Cathedral, where John Knox thundered his denunciation of the Papist practices of his day and became a foremost champion of the Scottish Reformation; Greyfriars' graveyard which contains the remains of those martyred for their faith; and many other ancient shrines teeming with historic lore.



The World Convention - A World Fellowship
Edinburgh, Scotland, August 2-7 1960

Other places will add enchantment, for Scotland retains a wild and rugged beauty with its picturesque rivers and lochs, its heather-clad mountains and the blue sea never far away. All this and the opportunity of visiting England and Wales and also access to the lands of Europe!

Of even greater compulsion is the proffered sharing in the unequalled fellowship of kindred spirits which distinguishes our brethren in every land—"Fellowship with noble souls and wise. Whose hearts beat time to music of the skies." Some people in the larger city of Glasgow at times hint that the people of Edinburgh are inclined to be stiff and aloof.

The charge is ill-founded. Those who know them best, testify to the generous warmth of their nature and the kindness of their hearts. Overseas visitors from all lands are assured in advance of the cordiality of the welcome awaiting them in Edinburgh.

Come and strengthen old ties and form new bonds of friendship and when the time of departure comes we will join in singing the old Scottish song, "Will ye no' come back again."

William Mander graduated from Drake University in 1911. For 27 years he was the minister of the Evington Road Church of Christ (Disciples) in Leicester, England. He retired in 1956 from this long ministry. He and Mrs. Mander still live in Leicester. Both expect to attend the Edinburgh World Convention.

UNQUOTE . . .

If you want a place in the sun, you have to expect some blisters.—ROTATOR, *Marquette, Mich.*

The average man doesn't want to paddle his own canoe these days. He wants a motor on it.—ARNOLD H. GLASOW.

RELAX . . .

TOO LATE

By the time many a man discovers that money doesn't grow on trees, he's already away out on a limb.

—Cy N. Peace

★ ★ ★

GET LOST!

A family whose home was haunted by a ghost, finally gave up and moved.

When the last of the furniture was piled high on the rented trailer, everyone was rounded up for the trip to the new home.

"Are we all here?" said the father.

"Yes," said a familiar, faint voice from far down underneath all the furniture.

★ ★ ★

It's all right to save money, but too many people are trying to save it from the people they owe it to.

—P-K SIDELINES

★ ★ ★

SERVICE

When a man called a veterinarian in a nearby town, the operator asked, "Is this a personal call?"

"Of course not!" snapped back the caller, "It's my dog that's sick."

—IND. TELEPHONE NEWS

★ ★ ★

"An egotist," says Hal Crane, "is a conceited guy who thinks he knows as much as you do."

—PRESBYTERIAN LIFE

★ ★ ★



NEWS

of the Brotherhood

Mortgage Burning in North Carolina



A recent important event for First Church, Wilson, N. C., was this mortgage burning. Vance T. Forbes, chairman of the board, "puts the torch" to the mortgage held by A. D. Shackelford, chairman of the building fund, while Pastor Jo M. Riley, witnesses the act. Mr. Riley has accepted a call to become pastor of Central Church, Decatur, Ill.

Brownwood Building

BROWNWOOD, TEXAS—About 150 members of the First Christian Church here participated in the ground-breaking ceremony for the new building, April 5.

The congregation voted earlier in a congregational business meeting to instruct the church officers to sign contracts totaling \$145,842 for the construction of the building in 240 calendar days.

Furnishings, architects' fees, etc., will run the cost to about \$175,500.

Because the cost of the building will be more than first planned a new campaign for funds will be started immediately. One member has promised to give half of the needed amount.

The building will be located on a three-and-one-half-acre site in a growing section of the town.—JOHN S. MULLEN

Nyasaland Issue

EDINBURGH—The Scottish Committee of Churches of Christ in Great Britain and Ireland, meeting here March 14, petitioned the British government to send a commission to Nyasaland to investigate the

background of the race disturbances there.

A statement urged that a plebiscite be used to determine desires of the people in Nyasaland.

At a meeting of the Scottish Committee Ernest Gray of Nyasaland, now minister of the Coplaw Street Church, Glasgow, urged that action be taken.

• Treasurer Named Puerto Rico Mission



Carmelo Alvarez (Perez) is now treasurer of Disciples work in Puerto Rico.

Mr. Alvarez began his duties April 1, succeeding Garland Farmer, missionary of The United Christian Missionary Society, who will be

leaving Puerto Rico at about that time.

A veteran leader among Puerto Rican Disciples, Mr. Alvarez also has been serving as executive secretary of the administrative board and its director of evangelism.

• Reports Continue to Come Thousands of Additions

January 1 through Easter evangelistic achievements involve thousands of additions to Christian Churches. These are being reported to the offices of *The Christian Evangelist-Front Rank*.

Following are some state reports which have been received:

State	Additions	By Baptism
Arkansas	212	123
S. California	2,694	1,366
Colorado	186	130
Canada	105	—
Georgia	348	155
Illinois	510	324
Iowa	2,139	1,414
Kansas	2,880	1,835
Louisiana	253	87
Michigan	412	247
Mississippi	110	54
Montana	161	112
New York	426	269
North Carolina	669	368
Oregon	928	548
Pennsylvania	858	—
Virginia	397	234
Washington	580	305

Some churches have reported very successful evangelism efforts. Among these are: First Church, Woodward, Okla., 65 additions; Gordon Street Church, Kinston, N. C., 173 additions; Northwest Church, Kinston, 97 additions; Chula Vista, Calif., First Church, 144 additions; First Church, Falls Church, Va., 66 additions; First Church, Hagerstown, Md., 61 additions; Uniontown, Pa., 85 additions; Boone, Iowa, 91 additions; University Church, Des Moines, Iowa, 78 additions; Oakland, Iowa, 79 additions; Central Church, Kankakee, Ill., 70 additions; Central Church, Decatur, Ill., 97 additions; Peachtree Church, Atlanta, Ga., 78 additions; First Church, Harvey, Ill., 126 additions.

First Christian Church in Mesa, Arizona, recently completed a campaign resulting in 106 additions under the leadership of the pastor, George L. Phearson.

The Wickliffe Christian Church in Youngstown, Ohio, reported 68 additions as early as March 19.

Belmont Church, Roanoke, Va., concluded a two-week evangelistic crusade March 29. There were 66 additions.

South Side Church, Kokomo, Ind., held an evangelistic meeting under the leadership of the Jones-Keister team. There were 47 additions, nearly all adults, most of whom came by confession and baptism.

First Church, Greeley, Colo., where Roy L. Thorp serves as interim pastor, reports 53 additions, 39 of whom were received during Easter week.

Missouri Dedication

Four special services were held in connection with the dedication of the new education building of the Overland (Mo.) Christian Church, where Nelson Schuster is pastor.

Speaker on Sunday May 3 was Dr. Spencer P. Austin, executive secretary of Unified Promotion. He spoke at the afternoon dedication service on the same day that Dr. Lester Rickman, executive secretary of the Missouri Christian Missionary Society, spoke for the morning worship services.

Speaking at a vesper service on May 6 was Lin D. Cartwright, editor emeritus of *The Christian Evangelist-Front Rank*.

Traveling Seminar

INDIANAPOLIS—Christian Theological Seminary, Indianapolis, and the Disciples of Christ Historical Society, Nashville, are jointly sponsoring a traveling seminary this summer to "landmarks of Disciples' history."

The seminar will be conducted, June 30 to July 17, by Ronald E. Osborn and Henry K. Shaw of the seminary, and three hours of academic credit may be gained.

Two separate tours are outlined, which together will reach the campuses of ten educational institutions, eleven historic landmarks and other interesting places.

Transportation will be by bus. A folder giving details is available through either of the sponsoring agencies.

Danforth Fellowship

Harry Bruce Green of Charlottesville, Va., has been awarded the Danforth Foundation fellowship for the study of theology in the Graduate School of Harvard University.

Mr. Green, who is a member of the Cutler Memorial Christian (Disciples of Christ) Church in Charlottesville, is a major in religion at the University of Virginia. He already has been accepted for work in Harvard's Graduate school.

The fellowship provides all expenses until he completes work on the Ph.D. degree. Mr. Green previously had received a one-year fellowship (the Woodrow Wilson award).

Professor Honored

Dr. S. Vernon McCasland, who is in his 20th year as the John B. Gary Memorial professor of religion at the University of Virginia, Char-

lottesville, has been elected to membership in Studiorum Novi Testament Societas (international society of New Testament scholars).

During the past two years Professor McCasland has written articles totaling about 50,000 words for the *Interpreter's Dictionary of the Bible*, the *James Hastings Dictionary of the Bible* (one volume, revised edition) and the *Bible Encyclopedia* being published in London.

Election to Studiorum Novi Testament Societas is limited to scholars of university rank over the world who are internationally recognized in New Testament Biblical writing.

Professor McCasland is the executive of the Virginia Bible Chair at the University of Virginia and receives support of Christian churches (Disciples of Christ) through The United Christian Missionary Society.

Pastor Married, Installed Sandoval, Illinois

Robert L. Bromley, for three years pastor of Central Christian Church, Havana, Ill., was installed as pas-

tor of First Christian Church, Sandoval, Ill., April 26.

He is the secretary-treasurer of the Illinois Christian Ministers' Association.

The installation address was given by Dr. Morris H. Pullin, general secretary of Illinois Disciples of Christ. The installing minister was James M. Flanagan, associate editor of *The Christian Evangelist-Front Rank*.

The newly installed minister was married to Ruth Wilson, for the past three years director of Christian education at First Christian Church, Galesburg, Ill., April 12.

LOOKING FOR HYMNALS

First Christian Church, Eastland, Tex., is looking for 50 copies of the first edition (brown cover) of *Favorite Hymns*, edited by J. E. Sturges, 1933. It is out of print.

CARTWRIGHT AT SEDALIA

● Dr. Lin Cartwright, editor emeritus of *The Christian Evangelist-Front Rank*, presented a series of Bible messages during Holy Week at First Christian Church, Sedalia, Mo.

Seminarians at Middlers' Conference



—Foster Photos

INDIANAPOLIS, I N D.—Second-year seminary students gathered in Indianapolis recently for the annual Middlers' Conference sponsored by the Board of Higher Education.

Students from Pacific School of Religion, Berkeley, Calif., were among the nine seminaries represented. Pictured with Dr. Harlie L.

Smith, president of the Board of Higher Education (right) are (left to right): Richard Dickinson, student counselor, University Church, Berkeley, Calif.; Tom Norwood of Oakland, Calif.; Ben Fraticelli, pastor's assistant, West Side Church, San Francisco; Kenneth R. Atchison, student associate at Del Paso Boulevard Church, Sacramento.

**Don Graham at New
Atlanta Christian Church;
Dedication at First Church**

Georgia Bulletins

Donald Graham, on Easter Sunday, began his ministry with the newest Christian Church in Georgia, located at Forrest Park—in the Greater Atlanta area.

The church, organized about a year ago, has about 100 members.

● **FIRST CHURCH**, Atlanta, James W. Sosebee pastor, dedicated its new \$500,000 building Feb. 22. William Percy, president of the Board of Church Extension, was the speaker.

The building is a modified contemporary design with sanctuary seating capacity of 600 and two-story educational plant. Ewart Wyle, pastor of the Country Club Christian Church, Kansas City, conducted a preaching mission at First Church, Atlanta, March 8-13.

● **CENTRAL CHURCH**, Augusta, Ga., is building a new \$125,000 sanctuary. Dedication will be early this fall.

The church recently conducted a school of missions. Among those serving on the faculty were: Mrs. Ralph Palmer, missionary to Japan, Mrs. Frank Davis, of Decatur, state president of Christian Women's Fellowship, and Charles Vaughn, pastor.

● **UNDER SPONSORSHIP** of the Union of Christian Churches in Greater Atlanta and in conjunction with the Christian Churches of Georgia, Inc., building sites for three new churches are being studied in Greater Atlanta area. During the "decade of decision" these new congregations will be formed and churches established as needed.—CHARLES F. SCHWAB.

A Victory. . . .

At Oxford, Kansas

OXFORD, KAN.—A red letter day in the history of Christian Church here was the ground-breaking ceremonies for the new education rooms March 1.

This is the first major building program of the congregation since

the present building was completed in 1910.

Harold Enz, pastor of Central Christian Church, Arkansas City, was the speaker.

A short worship service preceded the ceremony in the church sanctuary.

The congregation voted in August, 1958, to build the 36 x 45-foot basement, the first step in a long-range remodeling program. After much planning and revision of plans, the contract was let for \$12,500.

Gordon Scott is the pastor.

Literature Representative

Miss Marilyn Hotz of Indianapolis is now serving as sales literature field representative for the United Christian Missionary Society.

She helps to provide and oversee book displays at church conventions, reviews books for periodicals, gives oral book reviews, interprets other Christian literature and promotes the use of sales literature. She appears at international, state and district conventions and in local churches.



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CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Mo.

NEWS CAPSULES

● Dr. Victor C. Rambo, missionary to India, was speaker for a Palm Sunday evening service at National City Church, Washington, D. C., where J. Warren Hastings is pastor.

Dr. Rambo, a physician, surgeon and evangelist, is a specialist in ophthalmology, the science which treats the structure, functions and diseases of the eye.

● First Church, Las Cruces, New Mexico, recently held a *World Call* program, employing a script describing the history, origin and development of *World Call*, the Disciples' international monthly magazine. Pastor of the church is Carl Hall.

● Marvin O. Sansbury, retired Christian church minister and former president of the International Convention, was winner of the "Citizen of the Year Award" of the Hammond, La., Kiwanis Club.

● The Christian Church at Guthrie, Okla., recently received 99 new members, 63 by confession and baptism, as a result of an evangelistic campaign.

Pastor J. Wilfred Walker led the church in a week of preaching, assisted by Mr. and Mrs. Ralph Pollock of Nebo, Ill., who were in charge of music and visitation.

● R. T. Crowe, minister of the Christian church at New Albany, Ind., reports that there were 18 additions on Palm Sunday, making a total of more than 700 added in his 15-year ministry with the church. Mr. Crowe began his 16th year with the church on April 5.

● The Stony Point Christian Church, Muncie, Kan., burned its mortgage March 1. The mortgage was for \$1,000.

Also on that day James P. Cole and Mrs. Cole celebrated their 10th year of service at Stony Point by having open house at the parsonage.

● The youth sponsors of First Christian Church, Sullivan, Ill., were honored for ten years' service as a climax of Youth Week activities. Recognition was given to Mr. and Mrs. Edward Elder at a banquet in the fellowship hall. A token gift was presented to Mr. and Mrs. Elder for each of their ten years of service.

● First Christian Church, LaJunta, Colo., has recognized three of its Boy Scouts by awarding them scouting's "God and Country" awards.

The presentation was made by the pastor, K. T. Trout. Honored were: Wally Lay, son of Mr. and Mrs. Wallace C. Lay; Larry Yeargan, son of Mr. and Mrs. Herschel C. Yeargan, and Ray Bagwell, son of Mr. and Mrs. W. L. Bagwell.

● Four young men of First Christian Church, Vincennes, Ind., were recently awarded the Boy Scouts' "God and Country Award." They are: Roger Wallace, Richard Lewis, Michael Leveron and B. D. Fuller. Pastor of the church is Newell M. Hall.

● Edna Poole, missionary to the Belgian Congo, conducted a School of Missions at the Christian church in Belton, Mo., March 15-17. Pastor of the church is Hugh J. Sinclair.

● Under the leadership of A. Paul Daugherty, a new congregation has been organized in the Jacksonville, Fla., area. "Forest Christian" was chartered and commissioned in January by State Secretary Lawrence Ashley. Early in February the church reported 52 members and attendance had grown from 18 to 74.

● Dr. Herald B. Monroe, general secretary of Ohio Christian Missionary Society, was guest speaker at the first assembly of the school of missions at Lake Shore Christian Church, Cleveland. He spoke on his visit to the Christian Mission Fields

in Japan, Philippine Islands, India, Thailand and the Belgian Congo in Africa.

● James W. Carty, Jr., Disciples minister and religious news editor of *The Nashville Tennessean*, Nashville, Tenn., won second place award in the miscellaneous spiritual values category of Freedoms Foundation, Valley Forge, Pa.

● Bethany College, Bethany, W. Va., received a \$6,080 grant from the National Science Foundation with which to conduct an "in-service institute for secondary science and mathematics teachers."

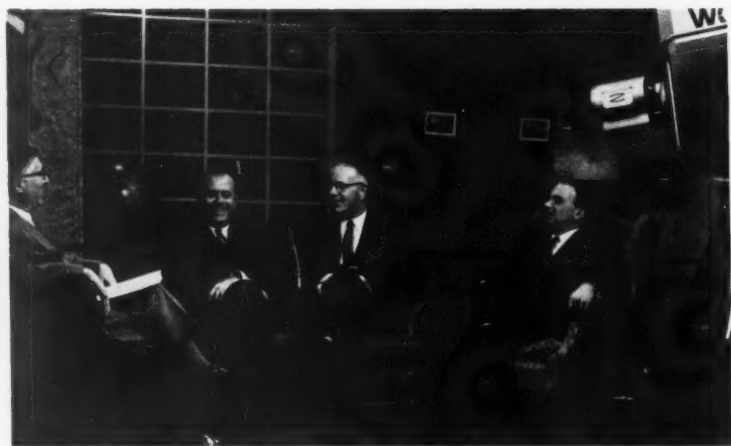
● C. E. Mull, pastor of First Christian Church, Terrell, Tex., recently presented two young men of the church with the Boy Scouts' "God and Country Award." The youths were Edmond Rollins and Mike Dansby.

● The Board of Trustees of Atlantic Christian College, Wilson, N. C., approved a proposed budget for 1959-60 college session that was above the three-quarter million dollar mark for the first time in the institution's 57-year history.

The budget totaled \$756,075, almost five per cent above the previous budget.

● Oregon's Council of Churches sponsored an interdenominational youth conference, April 17-19, at Camp Magruder on the Oregon beach.

This conference is the major annual interdenominational youth meeting in Oregon. Guest speaker was Dr. John Anderson, professor of religion at Lewis and Clark College, Portland.—RAY S. HEWITT



LESTER McALLISTER, provost of Bethany College (second from left), and W. R. Vivrett (also on divan) participated in an "Operation Understanding" program in Pittsburgh over WQED-TV under sponsorship of the National Conference of Christians and Jews. The others are Milton Sussman, moderator (at left), and George Shorall, assistant city solicitor. The question before the panel was: Who Are the Disciples?

New Okla. Wing

The First Christian Church, Kingfisher, Okla., has completed a fundraising drive for a new educational wing.

The campaign, led by William Percy of the Board of Church Extension, had a goal of \$46,800, but funds pledged and raised at the end of the intensive effort were well in excess of \$47,000.

The congregation will plan to build an \$80,000 unit sometime in the summer of 1960.

A feature of the campaign which lent a great spiritual emphasis to the entire program was a week-long prayer vigil. Prayers for the entire program of the church as well as the campaign were being offered every hour of the week.

Reconstruction

MAYSVILLE, KY.—The Lawrence Creek Christian Church, one of the oldest churches in the brotherhood, is beginning construction on new additions to the building.

The renovations will include installation of a modern baptistry, construction of a kitchen, dining

room and rooms for church school classes. It is believed that the project will cost nearly \$15,000.

Pastor of the church is G. H. Fern of Maysville.

Planning Evangelism

CUMBERLAND, Md.—First Church here, outlined its January, February and March program of evangelism into three areas, "The Cultivation, Sowing the Seed, and Harvesting for Christ."

The program of visitation and cultivation of evangelism was a part of the "Frontiers of Faith" emphasis which was carried on by Disciples in various parts of the country.

The pastor of the church is Ralph Burnette.

Transylvania Post

LEXINGTON, KY.—Dr. L. A. Brown, acting vice-president for academic affairs and dean of Transylvania College, has accepted the appointment on a permanent basis, it was announced by President Irvin E. Lunger.

Monroe Moosnick, chemistry pro-

fessor at the college since 1946, has been named chairman of the Division of Natural Sciences to replace Dr. Brown.

Dr. Brown served as academic dean of Transylvania for 15 years until he suffered a heart attack three years ago.

Dr. Lunger served as dean from the time that Dr. Brown left the post until January, 1958, when he became president.

● Jarvis Observes

Religious Emphasis

HAWKINS, TEX.—"What Can I Believe and Why" was the theme of Religious Emphasis Observance at Jarvis Christian College March 22-25.

Guest minister for the observance was Thomas J. Griffin, a Jarvis graduate who now serves as National Director of Christian Action and Community Service for the Department of Social Welfare of the United Christian Missionary Society, Indianapolis.

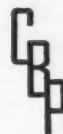
Mr. Griffin spoke each morning in the Mary E. Ervin Chapel.



To study home and parent responsibilities

CHRISTIAN GROWTH IN FAMILY LIFE. *Hearthstone Parent Program Series 1—compiled by Richard E. Lentz.* New for parents' and mothers' groups in church programs, here are 10 articles from *Hearthstone* magazine selected for study and discussion. To help parents improve their skill and understanding in parenthood and achieve the ideals of Christian growth in family life these study articles have been compiled into one volume. The titles and authors are: "Faith of Early Childhood" by Ruth W. Howard, "Your Child Grows Toward God" by Margaret S. Ward, "Parents Are Stand-ins for God" by Geneve R. Selsor, "Spiritual Care and Feeding of Adolescents" by Vera Channels, "Your Child and Religious Differences" by Doris Clore Demaree, "The Family Practices Religion at Home" by Olive Walker Hanson, "Helping Children Find Their Place in the Church" by Harriet and Ed Dowdy, "Teaching World-mindedness to Children" by Barbara Faiss, "Interracial Friendship in the Family" by Leon R. Robinson, and "Temperance in the Home" by Caryl D. Slifer.

The articles are complete with program suggestions, resource reading for the pupil and guidance material for the leader. Convenient paperbound volume. \$1.00



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Television Drama Workshop, June 8-12.

Radio-Television Workshop, June 15-26. Dr. A. E. Edyvean, Director; Dr. Charles Schmitz, Broadcasting and Film Commission; Dr. Edward Stasheff, University of Michigan.

Institute on Evangelism, June 9-26. Dr. Beauford A. Norris, Director; Dr. Lin D. Cartwright; Dr. Thomas Toler; Dr. Donald F. West.

The Church in a Multi-racial Society, June 9-26. Dr. Walter W. Sikes, Director; Dr. John Kane, Notre Dame University; Dr. W. Astor Kirk, Huston-Tillotson College; Dr. Bryant George, Planning Council of the Chicago Presbytery; Mr. Lewis Deer.

Institute of Near Eastern Faith and Culture, June 30-July 17. Dr. T. W. Nakarai, Director; Dr. Samuel M. Blumenfield, Hebrew Culture Foundation; Dr. Samuel J. B. Wolk, Rabbi, East End Temple, New York; Dr. Moshe Zeltzer, University of Wisconsin.

Traveling Seminar on Landmarks of Disciple History, June 30-July 17. Dr. Ronald E. Osborn, Dr. Henry K. Shaw, Directors; Dr. Claude E. Spencer.

Disciple Directors Institute, June 30-July 17. Dr. James B. Miller, Director; Dr. George O. Taylor; Miss Mabel Metzger.

National Training School for Town and Country Church Leaders, June 30-July 17. Dr. F. E. Rector, Director; Mr. Dale Medearis; Dr. Sheldon Lowry, Michigan State University.

Urban Church Institute, July 21-August 7. Dr. F. E. Rector, Director; Dr. Frederick A. Shippey, Drew Theological Seminary.

For information write to the director concerned or to the DEAN, CHRISTIAN THEOLOGICAL SEMINARY, Indianapolis 7, Indiana.

Brotherhood News

Unique Brotherhood Sunday in Pasadena



As part of the observance of Brotherhood Sunday at Central Christian Church in Pasadena, Calif., members of the church who represent variety of national and racial backgrounds conducted the morning worship service.

Participants are shown in this picture. From left to right, are: Mrs. Coy Jackson, a superintendent in the Children's Department; Dr. Haruo Takeyama, on leave from the University of Hiroshima in Japan while doing research work at California Institute of Technology; Dr. Wesley P. Ford, minister; Dr. Paul C. Cheo, a native of Nanking, China, now a research scientist at the California Institute of Technology; David T. Kagiwada, Nisei, minister of Christian education at Central Church, who preached on the theme "Breaking Barriers of Hostility"; and Alex Cervantes, of Mexican extraction, a deacon in this church.

Dr. Takeyama, Dr. Cheo and Mr. Cervantes all offered their public prayers in their own native languages.

Part of Evangelism Chain of Prayer



THE CHRISTIAN CHURCH at Vancouver, Wash., participated in the chain of prayer campaign linked with evangelistic effort. Shown in the prayer setting in the Fireplace Room of First Church are Carroll Fairbanks (right), pastor, and Mr. and Mrs. Charles Cromwell. Mr. Cromwell is an elder of the church.

● \$5,000 Bequest Sparked It

HOW A WILL CREATED A NEW CHURCH

GUTHRIE, KY.—Joe A. Webb, a member of the Guthrie, Ky., Christian Church, was born in Todd County, Ky., March 11, 1873, and died Feb. 14, 1950.

After his passing, it was discovered that his will contained a bequest of \$5,000 for the erection of a new Christian church building in Guthrie. The people "had a mind to work" so the new church building was dedicated Sept. 12, 1954.

On Feb. 10, 1959, the final payment on the mortgage was made. Now the debt-free church building stands as a memorial to God, to Joe Webb, and to many devoted Christian people. The new and beautiful stone church is a symbol of strength and security, a constant reminder of the greatness of God, and what an adequate faith in him can accomplish.

The church stands, strong and inspirational, because one man thought of his church as he wrote his last will and testament.

The \$5,000 bequest sparked a drive, gave the necessary incentive, and a small congregation built a beautiful church.

Others matched the gift. Many gave sacrificially.

Should not this story be an incentive for every Christian to think of his faith and his church as he records his last will and testament. What better memorial could be erected?

Members of the Guthrie Christian Church know that wealth can keep on giving and working for good, after one has been called home.

The members of the Guthrie Christian Church are certainly proud of their accomplishments . . . a new building is a difficult achievement . . . but they are also aware of the place the bequest of \$5,000 holds in their new church building. "Isn't it fascinating," remarked the pastor, "that one gift can accomplish so much." Joe A. Webb will be remembered for many years to come.

—WILLIAM O. BEARD, minister.

CIVIL DEFENSE COURSE

The religious affairs office of the Office of Civil and Defense Mobilization, Battle Creek, Michigan, is inviting applicants for the seventh "civil defense religious affairs" course.

It will be held, May 18-21, at the national headquarters of the OCDM.

TOUR MIDDLE EAST/USSR

With experienced Christian leader, recognized authority on the Middle East, past and present. Choice of Middle East tours: Summer, July 1; Christmas, December 9. USSR Russia By Motorcoach tours weekly May through September. For details on these all-expense 28-day Middle East air tours, or the 18-day deluxe Russia By Motorcoach tours, write:

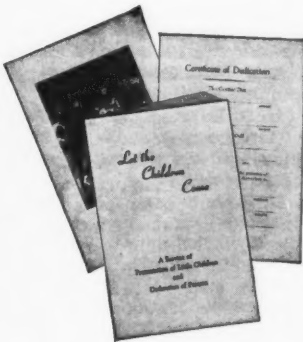
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For Parents of Nursery Children



LET THE CHILDREN COME

By G. Edwin Osborn. This attractive booklet is an order of service for the presentation and blessing of little children, and covenant of dedication of the parents and the church. Gift envelope enclosed. 25A241, \$2.50 per dozen.

BLESSING OF CHILDREN

A 12-page gift booklet with heavy embossed paper cover, gold-stamped, with silk-cord tie. Includes service for blessing little children and steel-engraved dedication service. Envelopes included. 25A147, 50 cents each; \$5.00 per dozen. A 4-page gift booklet containing a steel-engraved certificate, a reproduction of Plockhurst's "Jesus Blessing the Children" and a 3-page form for blessing of children. Size, 5" x 7" Envelope included. 25A146, 35 cents each; \$3.50 per dozen. A lovely French-fold, gold-embossed card, same as above without the 3-page form of service for blessing the children. 25A145, 25 cents each; \$2.50 per dozen.

FOR THIS CHILD I PRAYED

This lovely booklet in color, tied with a gold-colored cord, contains a certificate and service of dedication for parents and babies. There is a picture inset of a mother and 2 children, framed by a richly tinted blue cover edged with white. Title stamped in gold. Size, 5" x 7". 25A100, 45 cents each; \$4.50 per dozen.

CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Missouri

Unique Youth Week Brotherhood Banquet

INDIANAPOLIS—Young people of Eastgate Christian Church, a new congregation here, observed Youth Week in a unique manner.

Mrs. Cecil Wells, teacher of the CYF Church School Class, prepared five authentic Jewish feasts and served them at a brotherhood banquet at her home Feb. 21.

Miss Helen Layton explained the religious significance of each feast and Walter Lantz, of the depart-

ment of religious education of the United Christian Missionary Society, read Scriptures pertaining to each feast.

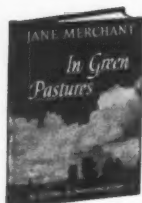
Herbert C. Barnard, minister of the church, concluded the program by urging application of our own

Christian faith to our lives.

This new congregation, only a year and a half old, already has a strong youth program of Chi Rho CYF and Young Adults groups.



Miss Helen Layton (center) explains the significance of the Purim Feast to (left to right) Mrs. Cecil Wells, teacher of CYF church school class, Walter Lantz of the United Society's department of religious education, Floyd Kirby, president Eastgate CYF, and Herbert C. Barnard, minister of the church.



IN GREEN PASTURES by Jane Merchant

Using the 23rd Psalm as her theme, prize-winning poet Jane Merchant begins these devotions with a selection of scripture followed by a poem and an illuminating prayer. You will appreciate Miss Merchant's sensitivity and gift of expression. **\$1.50**

THE BIBLE SPEAKS TO DAILY NEEDS by Georgia Harkness

Each of these 86 meditations begins with a brief citation of a common need and is followed by scripture passages which answer that need. Questions for self-examination and a prayer close each devotion. These devotions differ from many others because they do not require the reader to look up the scripture, but are complete within themselves. For public or private use. **\$1.50**

I BELIEVE IN MAN by Frederick K. Stamm

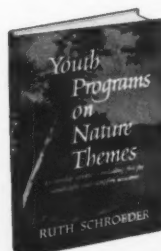
In this brief volume, Dr. Stamm suggests how Christians today can answer the ever-abiding question, "What is man that thou art mindful of him?" **\$1.50**

I BELIEVE IN THE CHURCH by Elmer G. Homrighausen

A statement of the importance of the church in God's plan by an author who believes "We could not have Christianity without a church!" **\$1.50**

YOUTH PROGRAMS ON NATURE THEMES by Ruth Schroeder

23 complete programs for youth worship services. This is an excellent book for leaders who want an extremely useful collection of worship material that will guide young people to a fuller realization of God. **\$2.75**



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ABINGDON PRESS
PUBLISHER OF THE INTERPRETER'S BIBLE

An Assist from Rep. Green Portland Clinic

PORTLAND—The 21st in a series of nation-wide pilot "Family Life Clinics" was conducted here.

Dr. Richard E. Lentz, national director of family life for the United Christian Missionary Society, will be leader for the clinic at Kern Park Christian Church May 4 to 6. Approximately 250 delegates from 20 churches within a radius of 60 miles from Portland are expected.

The clinic will consist of four simultaneous seminars.

U. S. Representative Edith Green of Oregon, a member of Portland's First Christian Church, is one of the clinic consultants.

Dr. Lentz will be the guest director. The clinic is sponsored by the Christian Education Commission of the Oregon Christian Missionary Society under the guidance of Miss Loma Mae Jones, state director of Christian Education.

Claude E. Baskett, a member of Mallory Avenue Christian Church at Portland, is general chairman.—**RAY S. HEWITT**

● The new district minister for the Christian Churches in the Savannah, Mo., district 1 area is Fred B. Paxton.

● J. Frank Crow, 1945 graduate and former minister of churches in Childress and Kilgore, has returned to Texas Christian University as associate director of church relations.



"You Are What You Read"

CHRISTOLOGY

I Believe in Jesus Christ. By Walter Russell Bowie. Abingdon Press. 77 pages. \$1.25.

The rare ability to maintain a high scholarly approach, while writing in the smooth flowing style of lighter literature, has been captured by the author.

Dr. Bowie escapes the conception of Christ as being a delicate and frail individual. Beginning with a consideration of the ways in which we come to know of Jesus, the reader is led into an understanding of what Jesus is like. It is a refreshing experience to be reminded that "nothing was more alien to the spirit of Jesus than the stodgy and depressed mood of people who could not respond to the wide range of emotions."

The early chapters of *I Believe in Jesus Christ* consider Christ from the point of view of his humanity. Dr. Bowie concludes by recognizing that "at the same time and with equal emphasis, we affirm our Christian faith that in Jesus, God himself was incarnate." This theme is developed to point out the place of Christ in our present world.

The spirit of the writer and the content of the text is such as to be of value to any stage of spiritual development, and to any serious inquirer of the Christian faith.—KENNETH E. BRIGGS

THE CROSS

The Crown and the Cross. By Frank G. Slaughter. The World Publishing Company. 448 pages. \$4.95.

With the artistry of a real storyteller and the accuracy of an historian Dr. Slaughter weaves the threads of the Gospels into a moving story of the life and times of Jesus of Nazareth.

One learns to know intimately the country through which Jesus walked. The seeds of motivation for God's plan of redemption are planted early in the story. We see the beginning in the annunciation to Mary

and Joseph, who, not understanding, accept in faith.

All through the narrative we feel the author's scorn for the Pharisees—his sympathy for the friends of Jesus and his understanding of the vacillating populace.

Moments of great drama are set forth in the healing of Mary of Magdala and in the introspection of Zacchaeus, the loneliest of men.

Woven through the book also is the poignant story of Jonas who gave the first and last gift to Jesus. His suffering over the latter and Jesus' forgiveness ends the book.—BEULAH G. SQUIRES

LOVE

Discovering Love. By Lance Webb. Abingdon Press. 176 pages. \$3.

Here is a small, psychologically sound and spiritually perceptive volume distinctly for "good people." Dr. Webb originally intended calling it, "Love Conquering the Seven Deadly Virtues," but was persuaded otherwise. That still is precisely the subject matter.

Often we hear love, humility, meekness and unselfishness praised and hymned, but the need to point out the dangers and pitfalls associated with these "deadly virtues," depending upon the method and spirit of their application, too often is neglected.

This little book meets this occasion head-on. "The virtue's final taint is the condescension of the conscious saint. See how much I have done for you, how much I love you, therefore you should do as I say! There is something unclean and degrading about the humble side of Christianity. If people knew how much ill-feeling unselfishness occasions, it would not be so often recommended from the pulpit. She's the sort of woman who lives for others—you can always tell the others by their hunted expression!"

These quotations offer a clue to the stimulating and helpful treatment in such chapters as, "Love

Making Duty Divine," or "The Just and the Loving."—FLOYD FAUST

"ACTS OF GOD"

Chance and Providence. By William G. Pollard. Charles Scribners' Sons. 190 pages. \$3.50.

How can an intelligent person speak of "an act of God" when science insists that every event is the product of "empirically ascertainable antecedents with which it is causally related"? Pollard says, "... I console myself with the thought that I have truly found the only possible way to reconcile Biblical providence and scientific causality."

Pollard is a capable scientist and the real merit of this book is found in his discussion of scientific knowledge. He disputes the claims of "classical mechanics" that, given sufficient information, one can rigorously determine the state of the whole universe at any desired time. This theory has been challenged by "quantum mechanics."

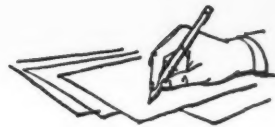
Pollard is here expounding the "principle of indeterminacy" as taught by Werner Heisenberg. The conclusion is that, "Whether we like it or not, it seems to be a world in which indeterminacy, alternative, and chance are real aspects of the fundamental nature of things and not merely the consequence of our inadequate and provisional understanding."

Pollard urges that it is within this area of chance and accident that the providence of God must be understood. Here the theological problems arise. If God's providence is expressed within the area of chance and accident is not man's life still determined? How does one escape a rigid predestinarian point of view?

The author wrestles with what he terms the paradox of freedom and providence and attempts to find his solution in the Buber "I and Thou" dialogue. This is the weaker section of the book. The parish minister will be greatly benefited by a disciplined reading of this book.—DONALD N. ANDERSON

"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

WANTS BACK ISSUES

Editor, *The CE-FR*:

In the November issue of the *Christian Herald*, Oscar L. Smith, American Bible Society distributor, asked for back number copies of *Christian Herald* to use in his missionary work among migrant cotton field workers. I sent him my back numbers with the offer of sending him some other religious magazines also. He replied that he could use copies of *The Christian Evangelist-Front Rank*.

If any of your readers do not keep a file, here is an excellent way to do a dollar's worth of missionary work for a few cents invested in postage. Send the back numbers to him for distribution among these people who ask for reading material. Send all copies to Oscar L. Smith, 1503 West Delaware Street, Tucson 10, Arizona.—SAM KIMBALL, *Sweet Home, Ore.*

WINE OR JUICE?

Editor, *The CE-FR*:

We wish to thank you for giving each one a chance to speak of the things which seem very important to him.

Referring now to a letter of George W. Barger (*CE-FR*, March 1, 1959), he states that we have substituted grape juice for the fermented wine of the Lord's Supper.

What authority has anyone to claim Jesus used fermented wine on that occasion?

Take a look at the Passover and the rules which surround it. Wine is not mentioned, only roast lamb, bitter herbs and unleavened bread. (Exod. 12.) When the Passover was eaten before Sinai, wine was not used. (Num. 9:9-14.)

The first observance in Canaan makes no mention of wine. (Josh. 5:10-12.) Until the time of Christ, the meal was often referred to as the feast of unleavened bread.

The Jewish encyclopedia makes it quite clear that originally the Passover did not include fermented wine ("no leaven found in your houses," Exodus 12:19, referred to wine as well as bread).

Nowhere in the accounts of the Lord's Supper is wine found. "He

took up the cup." (Matt. 26:27.) When Jesus spoke of the content of the cup he called it the fruit of the vine. (Luke 22:14-20, Mark 14:22-25.) The Lord used the natural "blood of the grape" for it was to symbolize for future ages the blood he shed as the Paschal Lamb. (John 1:29, 36.)—MRS. FORREST D. MOON, *Chico, Calif.*

HYMNOLOGY

Editor, *The CE-FR*:

The several letters which have appeared recently regarding the merits and popularity of the hymnal *Christian Worship* have been especially interesting to me, as they touch on subjects about which I am trying to get information for a projected *Dictionary of American Hymnology*.

This dictionary is in process of compilation under the sponsorship of the Hymn Society of America, with Dr. Leonard Ellinwood of Washington, D. C., as chairman. The book is intended to supplement the information in Julian's *Dictionary of Hymnology*, an old established British work which is now under revision.

What is needed for the American book is information from each of the religious bodies in this country concerning (a) the hymnbooks that have been most widely used by each body through its history, (b) the hymns—both words and music—that have been most widely used by each body through its history, (c) the writers from each body that have written hymns or hymn tunes with sufficient circulation to be given notice in a standard reference book.

We need to know, for example, what the members of our movement were singing in 1850 or 1875 or 1900, or 1950. How can anyone know for certain? Some of the texts and tunes that appeared a hundred years ago in Disciple books (such as Fillmore and Leonard's *Christian Psalmist*, Revised) still appear in our books, but, in my experience, are never sung.

Other texts and tunes found in older books have disappeared from *Christian Worship*, but are to be found in present-day Lutheran or Episcopal or Presbyterian or Congre-

gationalist books. Why? What took the place of the gospel song in the early decades of our movement before the now-common gospel songs were written?

I would welcome light on questions such as these.—GEORGE BRANDON, *Eureka, Ill.*

SURPRISED

Editor, *The CE-FR*:

I am surprised at the article, "Why Did Jesus Die?" (*CE-FR*, March 22, 1959) explaining the death of Jesus, when the experience just revealed the natural process of the transfer from this period of development into the larger as God's plan.

No more mysterious than our transfer from our mother's womb into a period of the immortal order which Jesus exemplified.

I think such articles are misleading and fail to exalt the glorious system which God ordained for his immortal plan and purpose, simply to reveal to the "Children of Men" God's immortal plan for all humanity—that death is just the natural transfer in the immortal order of human beings.—CHARLES F. HUTSLAR, *Tujunga, Calif.*

EUREKA MEMORIES

Editor, *The CE-FR*:

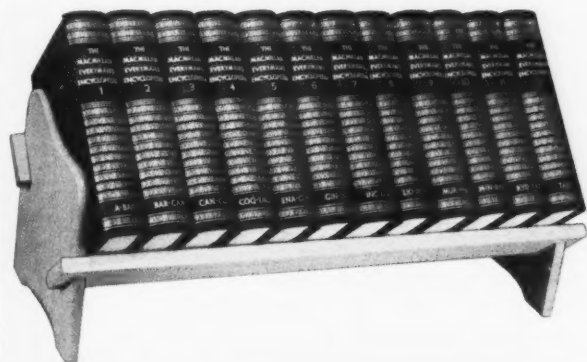
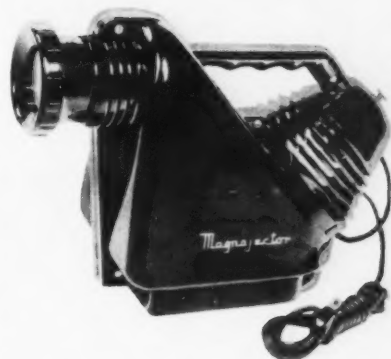
I have enjoyed the paper, every issue, since I was reared in a home where it was a regular visitor during the time J. H. Garrison was editor. I, too, was a student part of one year at Eureka (1898-99), and often see names I am familiar with. In fact, my classmates were Meda Short and Eva Beckelhymer, and I ate at table with John R. Golden at the Ridgley home where 20 or more boys were served.

My foster mother attended when it was an Academy and Elmira Dickinson was her classmate, also a foster sister later. Besides, I was Myrta Pearson Ross's first schoolteacher, taught her to read and write, so find much joy in reading of her Christian success.

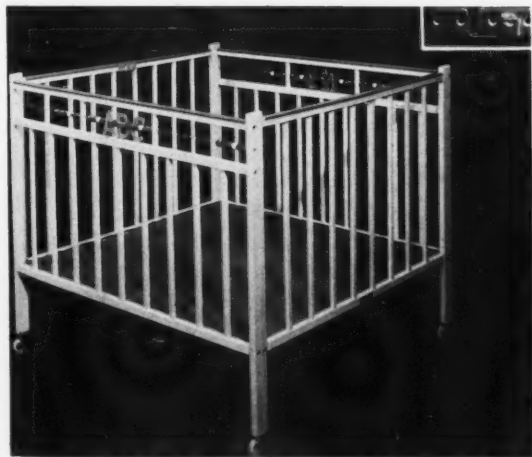
May your work as editor be gratifying to yourself and to all you serve through its pages.—MRS. SARA L. GOSS, *Wenatchee, Wis.*

Which of These NEW PRODUCTS Do You Need in Your Church School?

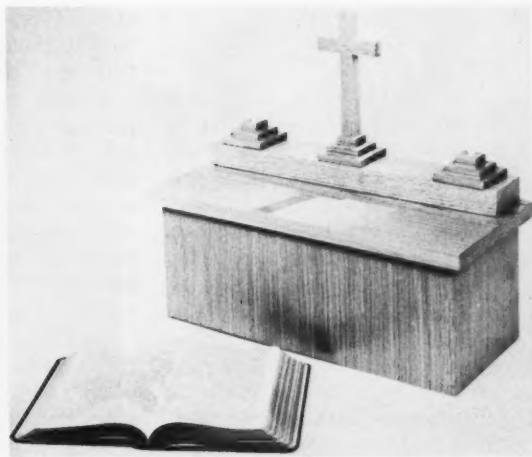
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LET'S TALK IT OVER

by F. E. Davison

QUESTION: *Does Protestantism seem to have lost its sense of propriety and spiritual sensitiveness by the introduction of numerous totally irrelevant and diverting practices or emphases in the sanctuary service? Do you think this adulterated service may partly account for the deplorable fact that only one-third of our church members attend public worship regularly?*

ANSWER: This question is an epitome of a letter written by a learned friend of mine. I am surprised to learn that this brother, who is usually quite selective in regard to his reading, reads what I try to write.

We would all agree, I believe, that what is diverting to one person is not diverting to another. Occasionally I attend services in a Roman Catholic church and when I do I try to remain in a worshipful attitude. I do not understand Latin and do not know when to sit down and when to stand up so I find many "diverting practices." The things that are diverting to me are apparently aids to worship for others.

Having worshiped in so many different churches of our broth-

erhood during the past three years I always try to inquire from someone before the service starts just how the communion is served.

If I have to sit there wondering whether I am to partake when the emblems are passed or maybe partake of the bread and hold the cup, that doubt in my mind diverts me from the true spirit of communion worship. I repeat that what may be disturbing to some is not disturbing to others.

While I have no statistics at hand I would venture a guess that those churches which conduct a highly emotional type of service have a larger average attendance of members than those who conduct a thoughtful and carefully planned ritualistic service of worship.

I know how much my questioner would resent a service where they sing the ragtime songs. Like myself he would want a service where they use the great hymns of the church but we have all at times heard the clamor, "Why don't they sing hymns we know—the good old gospel hymns?"

For a dozen years or more I tried to teach a class of some 100 to 150 men each Sunday. Those men would ring the

changes on "When the Roll Is Called Up Yonder" and "In My Heart There Rings a Melody." I used to kid them about it, but let them go on and enjoy this loud, if not melodious, singing.

When those same men came upstairs to the worship service they sang the hymns like "O God, Our Help in Ages Past" and "Lead On, O King Eternal." We have differing desires even in the realm of worship.

You lay folk don't let us stay long enough to get all these things done. Perhaps if we became arbitrary about our worship services we would stay a shorter time than we do.



